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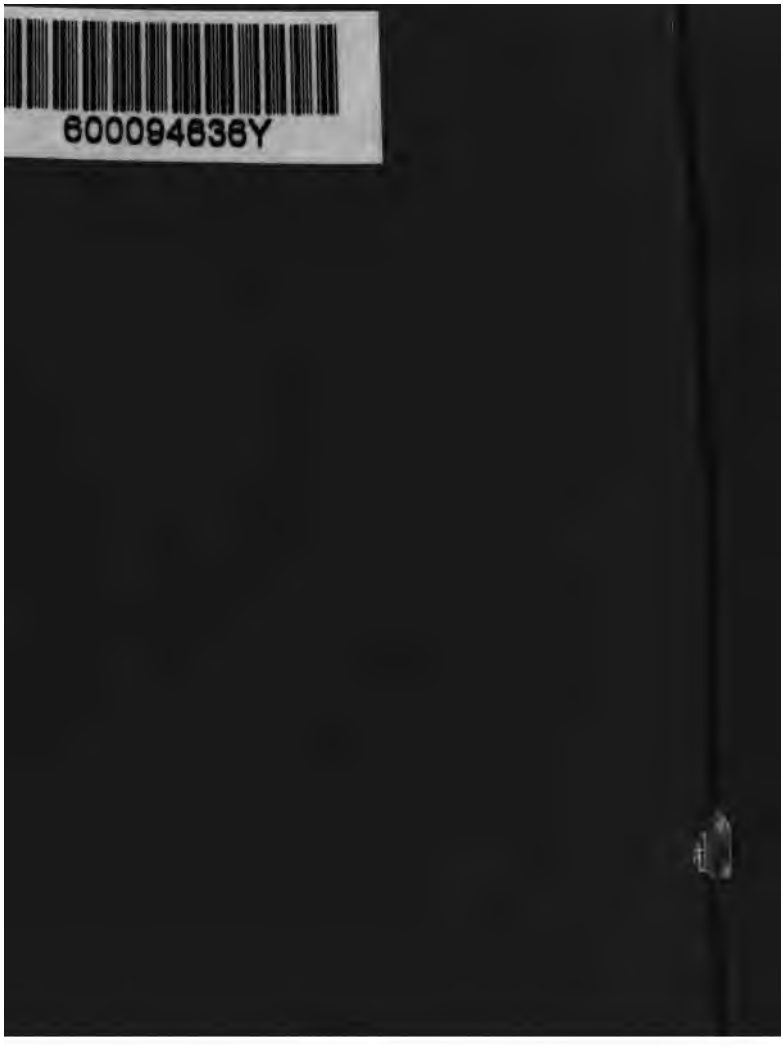
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ARKITE WORSHIP.



BY

REV. R. BALGARNIE.


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GRAVESEND,

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PREFACE.

It is one of my objects in the following pages to show that the most searching and fearless inquiry into any, or all, of the alleged 'difficulties' of Scripture is not incompatible with a firm and ever deepening belief in its plenary inspiration, as well as hearty adherence to the spirit of the time-tried creed of the Church. After twenty years' practical and textual study of the Sacred Writings in preparation for pulpit work, and fair opportunity of testing the arguments of opponents and defenders, I am free to declare that I have found nothing in The Book requiring me to modify my early convictions of its Divine authorship, to weaken my faith in its infallible accuracy, or to lead me to doubt the possibility of even its deepest and darkest problems being solved, in due time, on the lines of the doctrine of Inspiration. I need scarcely add that I have never felt myself in any degree hampered in dealing with Scripture 'difficulties' by the supposed 'restrictions of a creed-bound

Church.' It will not be supposed, at least by candid readers, that these papers are put forward as examples of *problems solved;* they are intended rather to afford evidence that, with due time and labour, and in abler hands, some of them at least are soluble. Chapters ii. and iii. are here reprinted by the kind permission of the publishers of *The Expositor.* The 'Article' form in which these papers were written will account for many unavoidable repetitions. R. B.

GRAVESEND.

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ARKITE WORSHIP.

I.

THE ANTEDILUVIAN GOSPEL AND 'THE SPIRITS IN PRISON.'

WHEN St. Peter, exhorting the 'strangers of the dispersion' to Christian hope and patience even unto martyrdom, quotes for their encouragement the example of our Lord, 'who suffered for sins, that He might bring us to God,' adds those significant words —'being put to death in the flesh, but made alive in the Spirit: in which He also went and preached unto the spirits in prison; which were once disobedient, when the long-suffering of God was waiting in the days of Noah, while the ark was being prepared, wherein few, that is, eight souls were saved by water, which in the antitype (of that, Alford) doth now save you also:' a passage which St. Peter further supplements in the following chapter, 'For for this cause was the Gospel preached to dead men also, that they might be judged according to men in

the flesh, but live according to God in the Spirit' (1 Pet. iii. 18–22, iv. 6)—his words raise this, amid a multitude of conflicting problems, Were the 'disobedient' in Noah's day, hearers, or not, of the Gospel? Those who maintain as their interpretation of Peter's words, that our Lord in the interval between His death and resurrection (or subsequently, according to a few) went in His human spirit to Hades as a herald of good news to the ghosts of the Antediluvians, or at least to a part of them, incline to a negative, while those who see in the passage merely a reference to what Christ did in the Spirit through Noah among his contemporaries are disposed to give an affirmative answer to the question. It will be seen at once then, when authorities and arguments are so evenly balanced, that the fact of the Gospel being preached, or not, in the years beyond the flood has an all-important bearing upon this *questio vexata* of modern times. If those 'old grey fathers of the world' stood in exceptionally unfavourable circumstances for knowing God's way of life, as compared with other ages, we can better understand the significance of the fact that they only are mentioned, of all the spirits in prison, as hearing 'the glad tidings,' in another state of being, from the lips of our Lord Himself. If, on the other hand, it can be shown that these races were in Noah's day in [redacted]ion of Gospel light and privilege, and in no

respect deficient in the knowledge essential to salvation, the probabilities against the modern rendering of the passage—for notwithstanding the 'Gospel of Nicodemus' appealed to by Mr. Cox,[1] it was never seriously entertained by the Church until recent times—are enhanced, and considerable light will be thrown, if I mistake not, on more than one obscurity of the text. Apart, however, from its connection with this deeply controverted passage, the subject of the Antediluvian Gospel is intrinsically so interesting and important as to justify any amount of labour on its own account. Who can be indifferent about the time and the mode and the circumstances in which the Gospel was introduced, if it was then introduced, to a fallen world? about the form 'the truth in Jesus' took in the most ancient times? what our fathers knew of the Alpha, as we know the Omega, of Revelation? the first rays of 'the Sun of Righteousness' as it rose upon the nations with healing in its beams?

That the GOSPEL—God's way of deliverance from the guilt and power of sin through faith in, and obedience to, a Divine and living Saviour—was preached before the advent to those who were under the law, or Mosaic economy, we are left in no manner of doubt. If justice was proclaimed to them in words, mercy and forgiveness were set forth in symbol.

[1] *Salvator Mundi.*

Victims were slain, and the carcases were burnt upon the altar, but the blood was sprinkled upon the worshipper, and that applied by faith to his conscience and heart cleansed him from all sin. There was a veil that hung ominously between Jehovah and His people, but on the Atonement day—a great day in Israel—it was drawn aside, and the Jewish high priest had access to the mercy throne, where he could obtain for himself and those he represented mercy to pardon and grace to help. When Jonah cried judgment in the streets of Nineveh with unsparing emphasis, the story of his own miraculous and gracious deliverance proclaimed in louder notes forgiveness to the penitent, and in this case, at least, mercy rejoiced against judgment. 'Jehovah God was merciful and gracious.' 'Unto them was the Gospel preached as well as unto us' (Heb. iv. 2). And we are living in the Gospel ages.

The analogy of Scripture, therefore, would lead us to conclude that in some definite shape or form the Gospel must have been offered to the Antediluvians. They had spirits immortal to be saved, or lost, as we have. For them, as for others, were those grim realities of death, judgment, and eternity. Their moral responsibility was as great, and their doom for 'disobedience' as heavy, as those which weigh on later ages. We cannot conceive, therefore, that [redacted]ould live so many ages under the God of the

Bible without some revelation of His purpose of mercy through the already promised 'seed of the woman.'

Further, it may be premised that in our scrutiny of the brief fragment of their history that alone has reached us, we are not to be influenced in our conclusions by the statement that the 'good news' is a conception of New Testament times. The Spirit of revelation is one, and 'the testimony of Jesus is the spirit of prophecy.' The purpose and plan of redemption has been developed in time, but the conception of it was complete from eternity. The germ of it was unfolded from the beginning. The love of God in Christ to Adam and his race was no sublapsarian afterthought. The Lamb was slain before the foundation of the world. The germs, types, and emblems in which this eternal truth found its first embodiment were ever a complete Gospel to those who had the mind of the Spirit. What those germs were may be seen in the first-fruits which they produced. The effect of the twilight may be traced in the children of the morning. It was no obscure Gospel that led to this result: 'By faith Noah prepared an ark for the saving of his house.'

We turn then, not without hope, to the earlier chapters of the divinely-inspired Book for such evidence as we may find of a Gospel of love and

mercy, the reception of which justified and saved the 'few,' and the rejection of which was the condemnation and judgment of many. We pass by the mystic symbolism of the garden as pertaining strictly to the unfallen state. The words of the promise, however, that led Eve to the misnaming of her firstborn, and to the hope of Satan's ultimate dethronement, belong to the ruined ages. We pause for a moment at Abel's altar, for it speaks good things, and at the scene of his early martyrdom, for it reminds us of 'better.' We notice that 'Jehovah's name' was then known in the earth, and His 'saving health' appreciated. There is a significant distinction between the good and the bad, 'the sons of God' and 'the daughters of men.' 'Then began men to call upon the name of Jehovah' (Gen. iv. 26). We see that underneath all this there must lie no small amount of knowledge of the character and ways of the Eternal.

There are three things, however, discoverable in the fragmentary history of those ages that stand out in such bright relief against the dark background of moral evil, that we cannot think of them as possessing undesigned significance. And while we must guard against all fanciful and speculative interpretations of Scripture, we must be none the less careful, on the other hand, to be led into *all* the [redacted] These are the character and history of

Enoch, the preaching and work of Noah, and 'the ark, wherein eight souls were saved by water.' Here, if anywhere, we find 'the Gospel' of the Antediluvian ages.

I. ENOCH. — Stress is laid by a sacred writer, Jude, on the fact that he was 'the *seventh* from Adam.' 'The number is probably noticed as conveying the idea of Divine completion and rest, while Enoch was himself a type of perfected humanity. The other numbers connected with his history appear too symmetrical to be without meaning.' (Dr. Smith, *Bible Dictionary.*) The questions arise, By what 'incorruptible seed' was this type of perfected humanity begotten? By what grace was he sustained? By what spiritual food was he strengthened? It is further recorded of him that 'he walked with God;' that he prophesied; and a fragment of his predictions, taken probably from the apocryphal book that bears his name—but this part is vouched for by the Spirit of Revelation—has come down to us: '*Behold, the Lord* ("jam Henochi tempore nomen JEHOVAH notum erat," Bengel) *came, among His holy myriads, to execute judgment upon all, and to convict all the ungodly of all their ungodly works which they ungodly did, and of all the hard things which ungodly sinners spoke against Him*' (Jude 15). Here certainly is light,

rivalling in intensity and reach the clearest utterances of Peter, or Paul, or John. How deeply in the Spirit must this earliest of the prophets, in whom Christ is the Alpha, and opens the book of the future, have been taught before he could have uttered a sentence like this! The author of the Epistle to the Hebrews writes, 'By faith Enoch was translated that he should not see death; and was not found, because God translated him: for before his translation a testimony is borne to him, that he had pleased God: but apart from faith it is impossible to please Him: for he that cometh to God must believe that He is (exists, Alford), and that He becometh a rewarder of them that seek Him out' (Heb. xi. 5, 6).

Are we wrong, then, in considering this man, in whom no human eye has detected sin and imperfection—although, doubtless, he was himself deeply conscious of depravity—who enjoyed a lifelong fellowship with his Father in heaven, who had the testimony that was borne only to our sinless and peerless Lord, to whom the death penalty was remitted, 'the wages of sin,' and who was 'translated not to see death,' as a living and striking embodiment and witness-bearer of the truth of Christ? We are only withheld, with many, from calling him *a type* of the Messiah in deference to the canon for interpreting Scripture symbolism

which forbids us to use the word without inspired authority. But who can read the record without being reminded of his Master? Translating the chapter where the brief outline of his history is given, seems like walking through some vast Antediluvian graveyard. We are deciphering the simple but monotonous epitaphs inscribed on the ancient tombstones. 'All the days of Adam, Seth, Enos, were'—so many—'and they died.' One confesses to a feeling of weariness. Change the name and date, these melancholy inscriptions are all alike. Let us close our walk and leave the place. Suddenly, however, the eye is arrested by one of the most startling epitaphs ever cemetery contained! Who would have sought the living among the dead? Here it is recorded of one of Adam's race that he did *not* die! 'Enoch walked with God, and he was not; for God took him.' What is this but a rehearsal in those far-off ages of that Gospel that was preached at the grave of Lazarus: 'I am the Resurrection and the Life; he that liveth and believeth on Me shall never die'? In and by Enoch, then, some truths of the Gospel were preached to the Antediluvians.

II. NOAH.—If Enoch, as we have supposed, was intended to set before the Antediluvian races the character and life of Christ, we are compelled to

assign a different significance to the mission of his successor. There cannot be two settings forth of Christ, or of His Advent, in the same dispensation. The lives of the two patriarchs, if we consider them closely, taught different, and, at first sight, most contradictory lessons. The truth set forth in Enoch's career was that salvation was a Divine work, and wholly from above. Jehovah came down and walked with His servant, and finally took him home to be ever with Him. Complete salvation is only to be found in heaven. We escape the pollution of the world by leaving it. This was not, in any sense, the lesson of the life of Noah, 'Work out your own salvation with fear and trembling (here on earth); for it is God that worketh in you, both to will and to work, for His good pleasure' (Phil. ii. 13). We do not get rid of the pollutions of the world when we die; they must be washed off in the present life. To live above the world in close and solitary fellowship with our Father in heaven, to select our company and hold sweet communion with the saints, is certainly delightful; but what about our fellow-sinners, how are we thus to rescue the perishing? Must we not prepare an ark for the saving of our house? Enoch's life-mission was accomplished when he got to heaven, and could lead others there by his life and example. *The work of* Noah, on the other hand, was only

finished when the ark was built, his household within it, and he and they safely beyond the flood. Only a few souls believed Noah; nobody, so far as we know, believed Enoch. If they believed not him who told them the earthly things essential to salvation, how were they to believe him who told them of its heavenly things? What, then, was Noah to the Antediluvians? What truth, or phase of Gospel truth, was he commissioned to set forth in his work and teaching? 'This shall COMFORT us,' said Lamech, at his birth, 'concerning our *work* and toil of our hands, because of the ground which Jehovah hath cursed' (Gen. v. 29). 'And he called his name NOAH,' that is, 'Comfort.' His mission, then, was that of a Comforter. If he is to be regarded in any sense as a typical personage, he represents the office and work of the PARACLETE. If he had ever searched for the Spirit that was in him, he would have found 'the *Spirit* of Christ,' testifying, through him, His sufferings and the glory that would follow. He was a 'preacher of righteousness.' Inspired by the Holy Ghost, he proclaimed to the Antediluvians the message of God. It was a full, free, and gracious offer: it spoke of justice and judgment, righteousness and peace: utter and swift destruction to the impenitent and disobedient, deliverance for all who believed. *a world of* wickedness to be destroyed, a world

beyond the judgment where its wickedness shall have been washed away: salvation through the door of the ark, perdition for those without, when the door would be shut. God's Spirit would not always thus strive with men; but now He was crying, 'Strive to enter in at the strait gate, for many will seek to enter in and shall not be able, when once the Master of the house hath risen up and shut to the door.' What was this but 'the Gospel'? The Spirit that wrought at Pentecost before Jerusalem was destroyed, was working here. And this was the Spirit 'by which,' if we mistake not, 'Christ went and preached to the spirits'—now, alas!—'in prison, who sometime were disobedient, when the long-suffering of God waited *in the days of Noah*, while the ark was preparing; wherein few, that is, eight souls, were saved by water.' That the apostle here refers to the Holy Spirit that was in Christ, and not to His human spirit, which was also holy, is evident from many considerations.

(1.) The human spirit of our Lord, in the interval between His death and resurrection, was in Paradise with His Father: 'A little while, and ye shall not see Me; and again a little while, and ye shall see Me; *because I go to the Father*' (John xvi. 16); 'I leave the world, and *go to the Father*' (John xvi. 28); 'This day shalt thou be

with Me in Paradise,' and many other passages to the like effect.[1]

(2.) It is in accordance with Peter's mode of thought to trace inspired words to their Divine source: 'Holy men of God spake as they were moved by the Holy Ghost' (2 Pet. i. 21). 'Searching what manner of time *the Spirit of Christ which was in them* did signify' (1 Pet. i. 11, i. 12; Rom. viii. 11).

(3.) The reference to baptism in the text. The eight souls in the ark were saved *by water.* The windows of heaven were opened and the fountains of the deep broken up, and the pollution of the world lying in wickedness was thus washed away. The deluge thus became a type of the 'outpouring of the Spirit,' the antitypical baptism by which our hearts are sprinkled and our bodies laved; by which, says Peter, 'Ye are now saved, by the resurrection of Jesus Christ, who is gone into heaven.' This is the procuring cause of the outpouring. 'Being exalted . . . He hath shed forth this,' Acts ii. 33). Now 'Jesus baptized not,' but with the Holy Ghost. It was through the Paraclete He preached in Noah, to spirits now in prison. 'Observe the position of the phrase, marking, by its being placed before the verbs, their *present* state, as

[1] See on this point an admirable and scholarly book by the Rev. A. M. Wilson, *The Destiny of the Wicked*, p. 152.

contrasted with that "in time past," when Christ preached to them by Noah:' 'when they were disobedient.' Notice also that He saved the souls in the ark, and that He now saves us 'by the laver of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly' (Titus iii. 5). 'With the laver of water *by the word*' (Eph. v. 26). On this hypothesis alone, which we have shown is in accordance with fact, can we perceive the unity, cohesion, and relevancy of the apostolic words. Other theories only increase the difficulty:

'Only lead to bewilder, and dazzle to blind.'

(4.) The supposition throws light upon the meaning and connection of the subsequent verse: 'For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.' There were doubtless some in Noah's day who believed his Gospel but discredited his prediction of the deluge, and refused to take refuge in his ark. Just as there are Christians in our time who are unwilling to identify themselves with any section of the visible Church. Those perished in the deluge, and are classed by us with the unbelievers, as these are often adjudged sceptics who forsake the 'assembling together;' but 'their spirits will be saved in the day of the

Lord Jesus,' they are 'judged according to men in the flesh, but live according to God in the Spirit.'

III. THE ARK. — We shall under-estimate the import of the Divine purpose in building the ark if we regard it merely as a contrivance for 'preserving seed alive upon the earth.' The hundred and twenty years occupied in its construction were not without design. It had temple-like proportions and arrangements, as well as temple-like significance and use. Its height was exactly that of Solomon's temple, thirty cubits; its breadth, if we reckon the walls and side courts, was the same, fifty cubits; while it surpassed it in length—although this is uncertain — by a hundred cubits. Possibly the boat-like structure on which it rested may account for the discrepancy, three hundred against two hundred cubits. Its 'three stories' correspond to the temple courts. It had one door, and a window, by which the dove returned. The division of the beasts that entered it into clean and unclean indicate a priestly character. Noah 'and his household' were in it when the flood came. It has been regarded in all ages as a type of Christ and His Church. We think of it during those ages as the rallying-point of Jehovah's worshippers, the residence of His prophetic servant, the man of 'comfort,' the place where His Gospel was preached and His

people were safe from the judgment. Where shall we find a fitter emblem of a suffering Church? 'For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with *thee*, nor rebuke *thee*. . . . O thou afflicted, *tossed with tempests*, (and) NOT COMFORTED' (Isa. liv. 9–11).

It was the mission of the Divine Paraclete to build the Church of Christ. His descent at Pentecost, before Jerusalem was judged, was the signal to arise and build. He gave the key and opened the door that no man can shut. He 'brought in' the multitude and 'added to the saved.' He gave 'the laver of regeneration,' and baptized the thousands. And when backsliding Israel returned in flocks 'like doves to their windows,' He opened the casement and 'pulled them in.'

If this was Christ's day, in the Gospel, then the Antediluvians saw it, although, like Abraham, afar off. Their spirits now in prison can have no *other* message. They would not hear Christ on earth, preaching in the prophets, by the power of the Spirit, and would not have been persuaded in Hades had He gone to them from the dead.

II.

'AS OLD AS METHUSELAH:'

A CHAPTER IN ANTEDILUVIAN CHRONOLOGY (GEN. V.).

ACCORDING to the generally accepted rendering of the fifth chapter of the Book of Genesis, the lives of our antediluvian progenitors are to be reckoned by centuries, the oldest of them completing a period of nearly a thousand years. Many suggestions have been tendered with the laudable object of rebuking our surprise and checking the impulse to incredulity. We have been reminded that the race was then in its infancy, and had not yet succumbed to the deteriorating influences which shorten the term of individual and national life; that man originally was of gigantic build, and so qualified to bear without oppression the otherwise crushing and overwhelming weight of years; that it was the Divine expedient for peopling rapidly the newly-created earth: and that it seems a law of nature that life shortens as civilisation advances, and the average term of human existence contracts as we recede from the primeval sources. Such reflec-

tions are not without their weight and value, and they are generally accepted for want of better evidence in favour of the popular view of the subject. Yet, with all our desire to be patient and unprejudiced in the investigation of a deep and difficult problem, we cannot help reading between the lines of these arguments a certain distrust of their conclusiveness, and a clearly implied though tacit admission of the reasonableness of further research. 'Let no one,' says Josephus,[1] 'upon comparing the lives of the ancients with our lives, think that what we have said of them is false, or make the shortness of our lives at present an argument that neither did they attain to so long a duration of life; for those ancients were beloved of God, and (lately) made by God Himself; their food was fitter for the prolongation of life; and, besides, God afforded them a longer time of life on account of their virtue (!), and the good use they made of it in astronomical and geometrical discoveries (!!), which would not have afforded the time for foretelling (the periods of the stars), unless they had lived six hundred years.' And he mentions Manetho, Berosus, Mochus, Histiæus, Hesiod, and others, as witnesses to the truth of what he had written. 'But,' he adds, 'let every one look on them as he thinks fit.'

[1] *Antiq.* i. 3

It may, however, fairly be questioned whether the half-conscious misgivings of intelligent and candid students of Scripture extend to any degree of disbelief in the accuracy of the Sacred Narrative. Our faith in the inspiration and Divine authority of the Bible rests upon too secure a basis, and has been too firmly established by the results of previous trial and scrutiny, to be lightly shaken by the fact that it contains, or seems to contain, statements, or records of events, which are at variance with modern experience. It is not of the text, but of the careless and superficial expounders of the text, that we are at present sceptical. Once and again it has happened that, at the suggestion or demand of scientific criticism, we have been forced to reconsider, modify, and even alter, the long-held interpretations we had attached at first reading to the letter of the Word; while our faith in the accuracy and truthfulness of the narrative, seen in a new light by profounder study, has only been deepened by the process. We all know, for example, how the ancient popular theory as to the age of the world and the six days' work of creation has been recast under the influence of geological and astronomical discovery. The testimony of the rocks and the mechanism of the stars made our traditional creed of interpretation untenable, while a closer and more enlightened scrutiny of the narrative only

brought about a nearer approximation of Science to Revelation. So with the Deluge. In our passion for minute and exhaustive dogmatism, we overlooked the fact that the narrative was written in popular, not in scientific, phraseology, and that its universal terms—'the whole heavens' and 'the whole earth'—must necessarily be limited by the conceptions of the eye-witnesses, guided though they were by the help of the Spirit, and interpreted by the *usus loquendi* of that age. Has the Bible suffered by the ordeal? Has it not rather acquired new authority and reverence in our minds as evidence has multiplied that the Author of the book of nature is the Alpha and Omega of the written Word; and these 'contradictions,' apparent only and fanciful, have disappeared under the investigation of those who had the mind of His Spirit? We have seen how human theories, however ingenious and ancient, may be shattered; how principles of interpretation have to be remodelled; how systems must be changed to suit the requirements of the ages; while free from these mutations the Word standeth sure—'the Scriptures cannot be broken.'

It will not therefore be regarded as irreverent, or as betraying any scepticism of the facts of Revelation, if we venture to dispute in these pages the accepted theory of Antediluvian Chronology. The common saying, 'As old as Methuselah,' is founded,

we hope to show, on a mistake. We suggest that another interpretation of this famous chapter, more in accordance with Bible usage and phraseology, beset with fewer difficulties of an extraordinary, I will not say of an insuperable, character, and making no needless demand upon our credulity, is at all events possible. Professor Newman, in his *Phases of Faith*, has pointed to these almost inconceivable ages of the Antediluvians as an early stumbling-block to his acceptance of the Scriptures as an inspired book. Others who have shared his scruples have satisfied themselves that, as in the account of the Creation which precedes, and of the Deluge which follows, a probable solution has been found, so, in this case also, light will arise in the darkness; whilst many, doubtless, of easier temperament, are fain to adopt Lord Melbourne's mode of treating a difficulty—'Can't you let it alone?' If we can, therefore, remove any hindrance to the study of the Sacred Text, displace any prejudice that may lurk in the minds of its enemies, or lift any obstacle from the path of younger students or weaker believers, we shall have done service by questioning the pre-eminence of Methuselah.

The theory, then, advocated in this paper is, that, of the two dates which are given in this chronological chapter of Genesis in connection with the name of each of the patriarchs, the former represents

the age of the individual, the natural period of his life, the latter the age of the dynasty or sheikship which bore his name. Thus the natural life of Adam was 130 years, while the dynastic life of Adam—each successor taking that name—was 930 years. So with Seth, who lived only 105 years, but whose official title extended to 912 years, when it became extinct, the last of his name having died. This we take to be the simplest and true interpretation of the following verses:—

This Book: the generations of Adam.
In the days God made Adam,
In the likeness of God He made him;
Male and female He created them.
And He blessed them.
And He called their name Adam in the
days of their creating.
And Adam lived thirty and a hundred years.
And he begat (one) in his likeness, and
according to his image.
And he called his name Sheth (Appointed).
And there were days of Adam after he had
begotten Sheth: eight hundred years.
And he begat sons and daughters.
And all the days of Adam which he lived
were nine hundred years and thirty years.
And he died.
And Sheth lived five years and a hundred years.
And he begat Enosh.
And Sheth lived after he begat Enosh:
seven years and eight hundred years.
And he begat sons and daughters.
And all the days of Sheth were twelve years
and nine hundred years.
And he died.

1. There are certain expressions in this narrative that appear to favour our theory of interpretation. 'He called *their* name Adam in the days of their being created.' Here, evidently, the word Adam is used in a generic sense, to designate, not only the individual, but the family or race which God had created in him. 'Adam' was the name of the clan or dynasty. The race of the 'red earth' was the first to bear rule in the world. The successive chiefs or heads, or fathers of the tribe, had doubtless distinctive appellations of their own, marking the order of their descent from Adam, the first of his race, as well as the patronymic; but in the lapse of ages this has been lost. There are many parallel cases in Scripture—Abimelech, Amalek, Og, Cæsar, etc. The most striking instance is that of Pharaoh. This official title—from P-RA, 'the sun'—was borne by the kings of Egypt during a period extending to 1600 years. Ten Pharaohs are mentioned in Scripture. The Pharaoh of Abraham's day is supposed to have been the first of the fifteenth dynasty, Pharaoh *Salatis*, B.C. 2081. The Pharaoh of Joseph, the last of the shepherd-kings, was Pharaoh *Apophis*. This dynasty lasted, according to Josephus, 260 years. Manetho says the Israelites left Egypt in the reign of Pharaoh *Menptah*, B.C. 1732. He reigned forty years, and was of the seventeenth dynasty. The others are less difficult

to identify in profane history. The Pharaoh of Zedekiah was Pharaoh *Hophra*, second successor of Pharaoh *Necho*, who reigned about 590 B.C.[1] The sacred writers speak of them all simply as 'Pharaoh,' giving merely the official title, and adding nothing, except the death of Menptah at the Exodus, to forbid the belief that Pharaoh had lived for 1500 years. Would it not therefore be strictly in accordance with Eastern and Scripture usage to say that 'Pharaoh (Salatis) lived so many years, and begat sons and daughters. And all the days of Pharaoh were so many thousand years, and he died'? Nay, may we not go further, and say, This is to a large extent the custom even of modern historians? Take a page from the index of Carlyle's history of Frederick the Great, the line of the Hohenzollerns, or from the chronicles of the House of Plantagenet, or Tudor, or Stuart, or the line of Bonaparte (Napoleon) or the Guelphs, and it becomes easy to understand the process of simplification, and how such phrases as 'the Hohenzollern or the Hapsburg of that day,' 'the Lord Derby of that time,' 'the Douglas of that age,' originate and become stereotyped. The names of successors are forgotten, but the founders of the race are 'engraven with an iron pen and lead in the rock for ever.'

2. It is likewise noteworthy that, to the dynastic

[1] Smith's *Bible Dictionary*.

names in this chapter, two distinct dates are attached. 'And Adam lived thirty and a hundred years. And he begat . . . Sheth.' 'And all the days of Adam were . . . nine hundred and thirty years.' 'And Sheth lived five years and a hundred years. And he begat Enosh. . . . And all the days of Sheth were twelve years and nine hundred years.' If we are to understand 'the thirty and a hundred years' as the term of Adam's natural life, while the 'eight hundred years' measure the duration of his dynasty, the significance and propriety of the two periods specified become at once apparent: on any other supposition they are meaningless repetitions. Has the age of Adam after the birth of Sheth been so distinctly chronicled and added to the previous years, and the result given, simply to record the age of one individual? This is barely credible. Mark, too, the force of the uniform division of these patriarchal lives throughout the chapter into two periods. Sheth was certainly not the firstborn of Adam, and it may well be doubted whether Enosh was the firstborn of Sheth; nor is it probable that more than a century should have elapsed before many of these patriarchs were blessed with children. Why, then, should the birth of these particular descendants be a dividing-line in the chronology of their father's life? If their birth is to be understood as marking the date of a new dynasty, or

sheikship, whilst the old stock continued its government, as with England and her colonies—*e.g.* the United States—the double chronology and elaborate summing-up of the result becomes intelligible: it is otherwise pointless and unnecessary.

3. The names given in 'this book of generations' are evidently the official titles of Eastern chiefs, or, as the Bible designates them, 'fathers of nations.' There is a striking parallelism between the first and second and third verses of the chapter. God made Adam '*in his likeness*, and *called their name Adam.*' 'And Adam begat (*a son*, but the words are not in the Hebrew text, and may be rendered an heir, or successor) in *his likeness*, and according to *his image*, and *he called his name* Sheth.' Now it is held by many expositors[1] that the phrase, 'God created man in his likeness'—literally, 'after his shadow'—refers to the headship of Adam over the creatures. Being in his Maker's likeness, he held dominion. The 'image' has reference to character, the 'likeness' to government. The 'image' was broken at the Fall, but the godlike quality of command remained. He still retained dominion over the creatures, though they had fallen in him. He was federal chief of a fallen world. It is said of the Second Adam in Heb. i. 3: ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ. In the Hebrew

[1] See also Mr. Darby's *Synopsis*.

Version of the New Testament the χαρακτὴρ τῆς ὑποστάσεως is rendered, *u-tselem panav*, 'the *image* his presence,' or countenance. When we read, therefore, that Adam begat (an heir) in *his* likeness, and called his name Sheth—the Appointed—we may naturally infer that Sheth inherited from him his power to rule. The other 'sons and daughters,' who lived and died in obscurity, are not mentioned; but these builders of cities, founders of kingdoms, 'fathers of nations,' left their mark in the old-world history, and thus purchased for themselves everlasting remembrance.

The conjecture is further strengthened by the study of the records of postdiluvian chronology. Here only the heads of the great Noachian families are chronicled. Thus the sons of Ham were Cush, Seba, Havilah, and Raamah. 'And Canaan begat Sidon his firstborn and Heth.' Shem is spoken of 'as the brother of Japheth *the elder*.'[1] Now Japheth was not the elder brother of Shem, nor was he the *greater* (הַגָּדוֹל) in Noah's family: for Shem was the father of Heber and Abraham, and it was said of him, 'God shall dwell in the tents of Shem, and Canaan shall be his servant.'[2] Shem was therefore the brother of Japheth 'the elder,' or chief of the tribe, so called to distinguish him from others of his race who were not 'elders' at the time.

[1] Gen. x. 21. [2] Ibid. ix. 27.

If we are right, therefore, in supposing that the names in this ancient catalogue are official and dynastic, we can hardly resist the conclusion that the later date, comprising many centuries, indicates, not the lifetime of an individual, but the duration of his dynasty.

4. The average natural life of these Antediluvians —supposing it expressed in the former of the two figures—accords with the reservation which God makes when He threatened, on account of inherent depravity, to withdraw His Spirit, and destroy the ancient world.

> And Jehovah said, My Spirit shall not contend in man for ever, inasmuch as he also is flesh : *but his days shall be—v'hayu yamayv—an hundred and twenty years.*[1]

He would humble their pride and punish them for their sins, yet He would not shorten their term of days. This is the fair and obvious meaning of the words; nor would any other have been sought had we not been under the spell of immemorial tradition as to the ages of the preceding patriarchs. The idea of Josephus, that they refer to the 120 years yet to elapse before the Deluge, is ingenious, but will hardly be deemed satisfactory. Assuming, however, that the words imply that six-score years were to constitute the allotted span of human life —the 'three-score and ten' probably relating to

[1] Gen. vi. 3.

Israel in their exceptional circumstances in the wilderness, and mentioned only in the Song of Moses[1]—we find that this is the actual average of the antediluvian patriarchs, allowing 150 years to Noah, whose ark-building alone occupied 120 years.

5. Another argument for this method of interpretation may be drawn from the unmistakeable marks of age on those postdiluvian patriarchs whose biography has been more fully transmitted to us, who reached the allotted average of human life. It was considered miraculous that Abraham should have a son when he was a hundred years old, although he was, if the popular theory be accepted, a contemporary of Shem and Japheth.

> And these are the days of the years which Abraham lived. He lived a hundred years, and sixty years, and fifteen years. And Abraham expired and died in a good old age, *an old man*, and full of years. And he was gathered to his people.[2]
>
> And Isaac, who lived a hundred and eighty years (and he was blind with age when Jacob deceived him), expired and died, and was gathered to his people, *an old man*, and full of days.[3]
>
> Jacob lived a hundred and forty and seven years, and the eyes of Israel were dim for age, so that he could not see.[4]

Terah, indeed, according to the Septuagint Version, lived 205 years, and if so, the palm of age belongs to him rather than to Methuselah. The Samaritan copy, however, with a higher degree of probability,

[1] Ps. xc.
[2] Gen. xxv. 7, 8.
[3] Ibid. xxxv. 29.
[4] Ibid. xlviii. 10.

gives 145 years, when he died in Haran.[1] But if these men, at a hundred, were stricken with age, how shall we think of them holding intercourse with the builders of the ark, those men of mighty frame and herculean strength, 'familiar,' like Wordsworth's mountains, 'with forgotten years,' and believe that the contemporaries—for so tradition represents them—were of the same stock, inheritors of the same flesh and blood? The lion and the lapdog are more akin, the cheetah and the domestic kitten have more in common, than the gigantic Shem and his Mesopotamian descendants, could we suppose them to have met in friendly conference 'between the rivers.'

If we add to these arguments the absolute silence of Scripture upon the subject, the singular fact that, while the curse of the Fall, the loss of Eden, the Deluge, the destruction of Sodom, and other judgments betokening the Divine anger against sin, are again and again referred to in the Sacred Volume, this appalling shortening of human life from a thousand to a hundred years, the heaviest of all temporal penalties, is never once mentioned, our conviction deepens that the average from the beginning was 120 years. True, we cannot raise a simple negation to the rank of positive evidence; yet this most significant silence, where every circum-

[1] Smith's *Bible Dictionary*.

stance and motive invited utterance, will not be without its influence with earnest and candid students of this problem of the past.

It would extend this paper unduly to anticipate and answer the objections that may be urged against our theory of interpretation. The discrepancies between the Hebrew, Samaritan, and Septuagint Versions, at which we have hinted, that indicate substantial agreement upon the facts; the distinct statement that Noah (one of his name and race) was 600 years old when he entered the ark; the apparent gradual diminution in the ages of the postdiluvian races till the days of Abraham—till Moses, according to Josephus; these and other difficulties, that take their rise chiefly in preconceived opinion, may form the subject of another chapter in *post*diluvian chronology. Meanwhile let us not forget the words of Coleridge, 'A theory—*θεωρία*—only helps *investigation*; it cannot invent or discover.'

III.

'AS OLD AS METHUSELAH:'

A CHAPTER IN POSTDILUVIAN CHRONOLOGY.

In a former paper in *The Expositor*[1] I have already explained and discussed the theory that of the two dates attached to each name, and descriptive of the age, of the antediluvian patriarchs, in 'the book of the generations of Adam' (Gen. v.), the former represents the natural and the latter the dynastic life of these 'fathers of the world:' Adam, Sheth, and Enosh, living 130, 105, and 90 years respectively, while their sheikships, under these patronymics, extended in each case to many centuries. The Bible gives the parallel case of Pharaoh, whose reign under that title covers a period in Scripture history of upwards of 1400 years. 'God called *their* name Adam' (Gen. v. 2). The average term of human life, notwithstanding its innate and tried depravity, was not to be curtailed, but continued at 120 years (Gen. vi. 3). The names preserved are of those only who built cities and founded

[1] Vol. viii. pp. 449 sqq.

kingdoms, and are thus distinguished from other 'sons and daughters' who did not. And, finally, the unmistakeable marks of age in their immediate postdiluvian successors, such as Abraham, Isaac, and Jacob, at even a hundred years, although, according to the common theory, they must have been contemporaries with Noah and his sons, lend weight and credibility to the hypothesis that the average from the beginning was 120 years. ''How can we tell,' asks Dean Alford in his posthumous work on Genesis, 'what difference in conventional ways of reckoning, at present untraceable by us, may have assigned to Noah and Abraham, who were contemporaries during fifty-eight years, to the former a life of 950 years, to the latter a life of 175 years?' Here we have plainly enough expressed, by one of the most industrious critical scholars of the age, a clear misgiving as to the accuracy of the common interpretation, and a hint as to the direction in which a truer solution may possibly be found. Professor Rask, of Copenhagen, suggests that the 'years,' *anni, annuli,* may be reckoned as *circles* of months, and thus reduced to the limits of credibility. But, as Bishop Colenso has justly pointed out in his recent volume, *The Pentateuch and Book of Joshua,* 'both the month and the day of the month are mentioned as well as the year; consequently the latter term can

only have its proper meaning.' Professor Owen[1] says these ages are 'incredible and impossible if those men were constituted like other beings of the class *homo sapiens*, and the years were common years.' Drs. Kalisch and Colenso, of course, regard the whole narrative as mythical and absurd.

Leaving such views to those who think it worth while to deal with them, let us consider some of the *objections* that have been, and may, not unnaturally, be urged against the reading we have adopted by those who accept the Scriptures as the unerring Word of God.

1. *First*, then, it is objected to this theory that Enoch (Henoch) is said to have 'walked with God, after he begat Methuselah, *three hundred years*' (Gen. v. 22).

We know so little of the history of this patriarch, that only the slenderest basis is available for the construction of any theory of his life. Like the ancient Trojan, the student of this fragment of Scripture must proceed,

Cæca regens filo vestigia.[2]

Nevertheless, something may be gathered from the typical character and life-mission of Henoch which may be helpful in solving the difficulty. He was

[1] *Fraser's Magazine*, 1872. [2] *Æneid*, vi. 30.

'the seventh from Adam,' a significant number as employed by Jude, according to a writer in Dr. Smith's *Dictionary*, and indicating 'perfected humanity.' He was, outwardly at all events, 'blameless and harmless' in his generation; 'a son of God without rebuke in the midst of a crooked and perverse nation, among whom he shone a light in the world.' He was a prophet of the Advent. He 'walked with God.' He had, moreover, the testimony which, in its fulness, was borne only to his peerless Master in later times, 'that he pleased God.' Above all, he was translated to heaven 'without tasting death.' Clearly Henoch was intended in those primitive ages to be a lively type of the future Messiah, as Noah was unquestionably of the Divine Paraclete. But what typology would be complete that did not in some form or manner symbolize the death of the Redeemer? What gospel would be intelligible to the Antediluvians that did not foreshadow the cross? If it be at all probable, therefore, that Henoch is the name of a dynasty, it is more than probable that one at least of the race must have died. As our Lord forbade His disciples to speak of His miracles of raising the dead till after His own death and resurrection, since till then their significance was sure to be misunderstood, so the translation of Henoch without reference to previous

dissolution would, as a type, have been utterly meaningless and misleading. If, however, the first of the race died, and the last of the name, after walking in the same spirit with God before the world, was translated 'without tasting death,' we can all perceive how complete and scriptural the symbolism would be.

Apart, however, from the conjecture as to the typology of the case, there are one or two points in the brief narrative itself that lend some countenance to our hypothesis. There has been considerable discussion about the meaning of the name *Methuselah*, the son and successor of Henoch. Now these names were bestowed by parents on their children generally with reference to some striking event in their own history. 'Adam begat a son in his own likeness, after his image; and he called his name Sheth'—*appointed instead* (of Abel). Alford, therefore, has good reason for rejecting the definition of the word by Gesenius, 'Man of the dart,' as that name could not possibly be conferred upon him at his birth, nor is its character analogous to that of names borne by this branch of Adam's family. The word may be briefly rendered '*death-mission*.' Poole translates it, '*He dies, and the sending forth* of the water comes.' In this he is partly followed by Wordsworth, who considers that the reference is to the Deluge. In the brief narrative of Henoch's

translation[1] there is noticeable a significant repetition and a slight but important alteration in the name Methuselah.

And Henoch lived five and sixty years,
And he begat Methusalah.
And Henoch walked with God
After he begat Methuselah
three hundred years.
And he begat sons and daughters.
And all the days of Henoch
were five and sixty years,
and three hundred years.
And Henoch walked with God;
and he was not, for God took him.

The vowel points, and rules regulating their uses, it is true, are a modern invention; but the LXX. in their version have adopted the reading *Methusalah*, and retained it (1 Chron. i. 3). The difference in meaning may be trivial—'sending forth,' 'sent forth;' but that there should be a distinction made in the circumstance lends support to the supposition of his father's death. It is not, however, absolutely essential to our present object to prove that that death took place; it is sufficient to show that such an interpretation is neither impossible nor improbable.

2. A *second* objection is that Noah is said to have been '*six hundred years old* when the flood of waters was upon the earth' (Gen. vii. 6). This

[1] Gen. v. 21-24.

would mean, on the principle of our theory, that the dynasty of 'the Preacher of Righteousness' was in its seventh century at the period of the Deluge. The references to Noah and his family in the Old and New Testaments are comparatively few, and add little to our information regarding their personal history. Notable among these, however, is a quotation by St. Peter (2 Pet. ii. 5), probably from the apocryphal 'Book of Enoch,' or the lost 'Book of Jasher,' the public register of the Hebrews, from which all the sacred writers seem to have largely borrowed: 'And spared not the old world, but preserved Noah, *eighth preacher of righteousness* (ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε), bringing in the flood upon the world of ungodly men.' The facts that there were '*eight souls*' saved in the ark, that Noah was not the eighth 'from Adam,' after the analogy of Henoch's descent (Jude 14), nor in any conceivable sense 'the eighth' from any progenitor, have produced a striking unanimity among expositors of this passage, all of whom contend that he was 'the eighth *person*' preserved at the Deluge. But not to mention that the Apostle would not have spoken of the patriarch as the eighth, but as the *first* of the souls saved, this view, with its corresponding translation, has done unusual violence to the text. There is no article, yet it is of necessity '*the* eighth;' no word for '*person*,' which the Greek does not

suggest; 'soul' would have been ungrammatical, and 'man' contrary to fact; hence the dexterous insertion of the term 'person.' Moreover, the indefinite article is prefixed to 'preacher,' although it had plainly been left anarthrous because it was known that Noah was *the* preacher. The Vulgate has happily avoided these difficulties by translating the words as they stand: 'Et prisco mundo non pepercit, sed *octavum Noe*, justitiæ *præconem*, custodivit.' Here then, at least, is one great authority acknowledging as a true reading '*the eighth Noah*.' Moreover, if we are to follow the analogy of the Greek-speaking Hebrews in preference to the heathen classics, which on all Biblical subjects is the only safe rule, considering how often the Greek idiom was sacrificed to Hebrew modes of thought, we find the sacred writers ever reckoning downwards, and in no case, I think, upwards, in the scale, or inclusively. 'Enoch' was 'the seventh *from Adam*.' 'But the seventh (day) is the sabbath of rest' (Ex. xxxi. 15): it did not include other six days of rest. 'The ark rested on the seventh month'—not till then. Josephus says of Abraham that he was 'the tenth from Noah' (*Antiq.* i. 6). None of the Evangelists has spoken of Peter as the twelfth apostle, meaning thereby to include the eleven. Yet Blomfield, Alford, Webster, relying on Winer and Wetstein's examples from the classics,

render it, 'Noah the eighth *person, i.e.* with seven others, according to a well-known Greek formula.' But even this 'well-known formula' requires, as Dean Alford admits, *αὐτός*, which is virtually introducing a parenthetical clause into the text, 'himself being' the eighth. Winer's examples are (1) from the classics only; they are (2) insufficient in number and quality to establish a rule, without the pronoun; and (3) they do not seem analogous to the case in dispute. We are thus left with the unexplained quotation of the Apostle on our hands, 'Noah, eighth preacher of righteousness.'

Now, if we reckon two of the race of Henoch, and six of the Noachidæ, as 'preachers of righteousness,' we arrive at the patriarchal average of one hundred and twenty years; or, even if this 'preaching' be confined to the family of Noah, we have still a fair average of seventy-five years. 'It is remarkable,' writes Dr. Kitto,[1] 'that the Phœnician annals ascribe the origin of the ark to the *fifth generation:* Usous having taken a fallen tree and broken off its boughs, was the first who dared to venture on the sea.' If a generation is to be reckoned according to the patriarchal average of one hundred and twenty years, this tradition would be literally correct. In the Hindu mythology, where Noah appears under the title of Menu, or

[1] *Daily Bible Illustrations.*

Mon, we are informed by Sir W. Jones and Mr. Wilford that there were seven Menus, the ark-builder being *the seventh*.[1]

It will not have escaped the notice of attentive readers of the narrative, that, notwithstanding the extreme age of Noah, six hundred years at the Deluge, the eldest of his sons was comparatively youthful: Shem was only a hundred years old, and his brothers, Ham and Japheth, were younger. There is then, at least, nothing incredible in the supposition that the 'six hundred years' refer, not to the natural, but to the dynastic life of Noah, the preacher of righteousness.

3. A *third* objection is urged, that Noah is said to have survived the deluge *three centuries and a half*. 'And Noah lived after the flood three hundred and fifty years' (Gen. ix. 28). The Noachian title, sacerdotal office, supreme spiritual authority, and 'Arkite' worship, held undivided and unquestioned sway in the world, over the post-diluvian families, till the revolt that culminated in the building of Babel. The significance of this great Helio-Arkite temple has scarcely as yet been estimated. Its erection was the signal for a crusade against the *Arkites*, or true worshippers of Jehovah, which went near to exterminate them; but that struggle has left its impress upon all the mytho-

[1] Harcourt's *Doctrine of the Deluge*, vol. i. p. 79.

logies of the world. It is from the records—strange as we may think it, unusually abundant—of this earliest and most tragic of all religious wars that we must glean our evidence of the extent and duration of the Noachian rule.

Of the personal history of the patriarch himself after the flood, little is to be gathered either from Scripture or tradition. That he maintained the priestly character, evidenced in the building of the Ark-temple, after the Deluge, appears in the erection of an altar, and his offering thereon a sacrifice of 'clean beasts' to Jehovah. In his later years 'he began to be a husbandman,' and is called by the LXX. '*the man* Noah'—*Νῶε ἄνθρωπος γεωργὸς γῆς*—no doubt to distinguish between the acts of his private life and those of a more public and sacred character. In his official work, as ark-builder and preacher of righteousness, he was blameless; he was just and perfect in his generation, and found favour in the eyes of Jehovah. As a man he fell. His husbandry and its accompaniments form no part of the sacred typology. Like Melchizedek, one of his successors in the dynasty of *Righteousness*, he 'lives,' and is to be remembered chiefly in his priesthood.

But all this proceeds on assumptions which I must now proceed to vindicate; and in what follows I will endeavour to show (1) that, under the

Noachian priesthood, the *Arkite* religion, or worship of Jehovah, God of the ark, held catholic supremacy on the earth for three hundred and fifty years; and (2) that it was then supplanted, and its votaries nearly exterminated, by the Helio-Arkites, or sun-worshippers, who borrowed much of its symbolism, but entirely altered its character.

I. THE ARKITES.—As this most ancient religion, of which we have the leading characteristics in the *Book of Job*, was by Divine command engrafted by Moses upon the Hebrew worship in the wilderness; as it modified, transformed, and, to a large extent, altered their simple ritual; and, above all, as it has outgrown and survived it in the present 'order of Melchizedek,' the subject will be seen to possess an interest for Bible students beyond that of our present inquiry. Fortunately the means of forming a judgment about it are both ample and reliable. It may safely be said that there is no country in the world that does not inherit, in its language, customs, or mythology, some relic of the ancient Arkites. Every fresh ruin-exploration in Greece, Troy, Nineveh, Babylon, or Egypt, adds to the treasure-trove of evidence; whilst the Bible itself is available as an unerring test of the soundness of our conclusions. What, then, were the leading features of this Noachian dispensation?

(*a*) The Arkite Church was the natural and sole custodian of those sacred narratives of the Creation, Fall, and Deluge which still exist, in a more or less fragmentary form, in the various mythologies of the world. They had likewise in keeping the moral law of Eden, the institution of the Sabbath, monogamy, with all those minute chronological dates, and early promises made to the patriarchs, of which we have an authentic record in Scripture. But it was certainly from no Hebrew source that these histories were derived. They were copied by the Chaldeans on the slabs of Babylon two thousand years before Christ, before the Jews as a nation existed.[1] They are found in the traditions of the Japhetic (European) nations, among the aborigines of South America and the Polynesian islands, at dates and localities plainly unreachable by the literature and worship of the Hebrews.

It was probably from some such Arkite source—Jethro's tent in Midian, for example, or, more likely, in that mystic spot in the Sinaitic desert, known before the days of Moses as *the 'Mount of God,'* where some moveable 'ship-temple' may have stood —that the author of the Pentateuch collected the materials for the sacred narrative; and, with certain divinely authorised 'Jehovistic' changes, incorporated them, as he found them, into the sacred text.

[1] *History of Babylonia.* By the late George Smith, Esq.

Indeed, some such supposition is necessary to explain the words with which Jehovah despatches Moses into Egypt with their subsequent fulfilment: 'When thou hast brought the people out of Egypt, ye shall serve God upon this mountain' (Ex. iii. 12). When Moses, with Israel, did return to the spot, it was to receive the Divine command to set up and enforce the entire Arkite ritual as henceforth the religion of the tribes. No change could well be more striking and complete than that which Moses effected in a few months upon the elaborately simple worship of the Hebrews. Hitherto they had had no temple—the father of the household had been the priest of the family; but now a tabernacle was to be erected according to a 'pattern shown to him in the Mount.' What the 'pattern' was we are not informed; but the tabernacle was *half the size of the ark* of the Deluge, and half of that of the temple of Solomon. Moreover, an 'ark of God' is constructed, with its attendant rites and ceremonies. A high-priesthood is instituted, and Aaron and his sons are ordained to the sacred office. Horeb is a witness also to the re-institution of the 'Sabbath' and other high observances; and, above all, somewhere on its lofty summit, Moses has put into his hands two stone tablets, containing a summary of the moral law of Eden, written with the finger of God Himself.

(*b*) The '*ship-temples*' of the Arkites furnished the root-idea, or ground-plan, of the world's temple building.

The ark of Noah was a ship-temple. As we have seen, it was the model of the tabernacle and of Solomon's temple at Jerusalem. It had temple-like proportions and arrangements as well as temple-like significance and use. Its 'stories' corresponded to the sacred 'courts.' The division of the beasts into 'clean' and 'unclean' indicates its priestly character. Noah and his household were within, and were saved in it 'when the flood came.' In all ages it has been regarded as a type of the Church. 'For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee . . . O thou afflicted, *tossed with tempests* [and] *not comforted,* behold, I will lay thy stones with fair colours, and *lay thy foundations* with sapphires' (Isa. liv. 9–11). The figure under which the Church is here addressed is that of an ark, or ship-temple, without the presence of Noah, *the comforter.* The author of the Epistle to the Hebrews seems also to have the same figure of a 'ship-temple' in his mind when he speaks of 'hope' as 'an *anchor of the soul,* both sure and stedfast, which entereth into that within the veil; whither,' he adds, 'the forerunner is for us

entered, even Jesus, made an high priest for ever after the order of Melchizedek' (Heb. vi. 19, 20).

The Greek races were the direct descendants of Father Ἰαπετος (Japhet), and worshipped Neptune, 'lord of the ship,' who was their mythological Noah, and had his 'ship-temples' on the shore. The connection between ship and temple is still traceable in the kindred words ναός and ναῦς, and has been preserved through the Latin *navis*, with the digamma, in our 'nave' and 'navy.'[1] The *Navarchi* were officials common to both ship and temple. A still more curious and significant custom is recorded of those Arkite priests. Small models of their ark-shaped temples were carried about by them in their religious pageantries. Thus Champollion informs us that 'the sacred arks were borne in procession by the priests.'[2] 'This ship,' continues the same author, 'is often represented both upon the Nubian and Egyptian monuments, sometimes standing still, and sometimes carried in procession; *but never anywhere except in the innermost sanctuary.*' A chief feature in the Dionysian festival at Smyrna, and also at Eleusis, was the carrying back of the ark to its place in the temple.[3] 'Three coins of Philip the Elder, struck at Apameia, or *Cibotus*, as it was once called, bear on the reverse a square machine floating on the

[1] Trench, *Synonyms*.
[2] *Twelfth Letter*.
[3] Aristoph. *Hipp.*, 563.

water, in which two persons are seen, and above, the dove bearing a branch. Upon the ark is the word *Νωε*.'[1] And many similar instances will be found in the learned volumes of L. Vernon Harcourt.[2] Thus the ark-led processions of the Hebrews are seen to be part of the once universal worship of the primitive Arkites.

(*c*) Two noticeable features of the Arkite worship were their ceremonial *ablutions* and the '*bread and wine*' of their sacraments.

It will readily be understood that among a people whose history dated from the Deluge, the sacramental use of water should hold a conspicuous place. 'From the destruction of sin which the deluge commemorated, and the regeneration of the world after the Flood, a hope arose that sin might be expiated by water.'[3] The Arkites have transmitted their ceremonial ablutions to all nations. The Hindu rites at the Ganges are well known. 'Waters, mothers of worlds, purify us: for ye, divine waters, do remove every sin,' as Sir W. Jones informs us, is a form of Brahminical prayer.[4] 'May the waters purify the earth, that she, being cleansed, may purify me.'[5] Thus Iphigenia is represented by

[1] Bryant's *Analysis*, ii. 230; Smith's *Bible Dictionary*.
[2] *Doctrine of the Deluge*, vol. i. pp. 331, 343.
[3] Ibid. vol. i. p. 495.
[4] *Asiatic Researches*, v. ii. 180.
[5] Maurice, *Indian Antiquities*, vol. ii. p. 226.

Euripides[1] as pleading for the purification of the strangers: 'First, I would fain lave them in pure cleansings.

Thoas. 'In the fountains of waters, or in the dew of the sea?

Iph. 'The sea washes out all the ills of men—*θάλασσα κλύζει πάντα τ' ἀνθρώπων κακά.*

Thoas. 'Does not the wave dash against the very temple?'

Hector dreads to bring his offering of 'incensed wine to Jove' *with unwashed hands.*[2]

> Occupat Æneas aditum, corpusque recenti
> Spargit aqua.[3]

The Roman month of purification, *February*, is derived from *Februum*, lustration; and its rites, according to Ovid, 'take away every crime, and every cause of evil.'[4] 'If I wash myself with snow water,' says Job, the Arkite, 'and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me' (chap. ix. 30, 31). Hence the *Laver* and its uses had not only a place in every ancient temple, but, with the engrafting of the Arkite worship on the Jewish ritual in the wilderness, held a prominent place in the tabernacle and temple of the people of God. 'I will wash my hands in innocency: so will

[1] *Iphigenia in Tauris*, 1201.
[2] *Iliad*, ii. 266.
[3] *Æneid*, vi. 635.
[4] *Fast.* ii. 35.

I compass thine altar, O Jehovah' (Ps. xxvi. 6). 'According to his mercy he saved us *by the laver of regeneration*' (Titus iii. 5). And St. Peter, after referring to the 'eight souls saved by water' at the Deluge, adds, 'The like figure whereunto baptism doth also *now save us*' (1 Pet. iii. 20, 21). It may be noticed here as a curious coincidence, that it was in the city sacred to Arkite memories, and as St. Jerome tells us, the place of Noah's sepulchre, *Joppa*, that St. Peter had the vision of 'the *vessel*, as it had been a great sheet,' full of 'fourfooted beasts of the earth, and creeping things, and fowls of the air'—the ark in miniature, in short—when he was commanded to receive the Gentiles, no longer unclean, into the Church by baptism (Acts xi. 4–10).

The 'bread and wine' of the Arkite festivals may have been the daily food of the patriarch and his family in the ark. Examples of these sacred feasts, where bread and wine alone were used, are found in the gatherings of Job's family; on Raguel's (Jethro's) meeting with Aaron and the elders of Israel 'to eat bread before God' (Ex. xviii. 12); on Melchizedek's meeting Abraham after the slaughter of the kings (Gen. xiv. 18), and when David returned with the ark (2 Sam. vi.).

(*d*) *Sacerdotalism* had its origin in the Arkite worship.

That Noah, before and after the Deluge, held some such office as priest-king, and was known as 'Preacher of *Righteousness*,' are facts to be gleaned from the Bible itself. We are likewise informed that he 'lived'—in what sense remains to be seen—350 years after the Flood. We must suppose, therefore, that during those centuries of unquestioned and undivided rule, this priest-kingship of righteousness grew in extent and importance with the population of the world. 'There must have been some distinguished character among the immediate descendants of Noah, to whom the several branches of the patriarchal family laid claim as a common ancestor, assumed his name as chieftain of the tribe, regarded him as tutelary genius, and in their respective systems of theology in succeeding ages adored him as divinity.'[1] It was, no doubt, from this source that the ancient systems of the world, including those of Egypt, India, Greece, and Celtic Britain, derived their ideas of the priesthood; after this model that the Hebrews were commanded to consecrate Aaron and his sons; and to this order our blessed Lord Himself belongs, 'a high priest for ever.' Four hundred years before the appointment of the Aaronic priesthood we get a glimpse, brief but clear, of these ancient people. To Abraham returning from the slaughter of the kings a stranger, evidently of kingly rank and

[1] Maurice, *Ind. Antiq.* vii. 44.

priestly office, presents himself at the valley of Shaveh. He carries with him, perchance after the manner of his race, a small model of the ark, brings forth the sacramental present of 'bread and wine,' receives from the victor of the Elamites a 'tenth of the spoils,' and blesses the patriarch in the name of his God. Who then is this? He is described as 'Lord of Salem,' 'King of *Righteousness*,' and 'Priest of the High God.' None in Canaan can tell his genealogy. He is to them 'without father, without mother, and without pedigree,' for the origin of his priesthood lies beyond the Flood. Had one of Cromwell's Ironsides suddenly appeared in the days of Marlborough, in spirit, garb, and speech, he would probably have excited less astonishment than this ancient 'Puritan' in the breast of 'Abram the Hebrew.' Yet, it would appear, he understood his language; he promptly acknowledges his supremacy; and, though himself the ancestor of a long line of high priests, kneels to receive his benediction. 'Now without all contradiction the less is blessed of the better'—of the *elder* (Heb. Vers.), the title of Japheth in Gen. x. 21. Here, then, is one little tribe, with its priest-king of *Righteousness* at Salem —already, therefore, a sacred place and stronghold, apparently, of the persecuted remnant when assailed by the worshippers of the sun-god. We read, later, in Joshua's time, of Adoni-zedek, 'Lord of *Righteous-*

ness,' and King of Jerusalem, who was slain among the enemies of the Jews (Josh. x. 1). So that we have it proved that there *was* a dynasty of 'Righteousness;' that its priesthood was superior to Aaron's in its origin, dignity, and duration; that its headquarters from the earliest ages were established at Jerusalem, which thus becomes, in a new and significant sense, 'the mother of us all.'

But we have not yet done with Melchizedek. The author of the Epistle to the Hebrews says, 'He abideth a priest continually;' and 'Here men that die receive tithes, but there [he receiveth them] of whom it is witnessed that *he liveth*' (chap. vii. 8). Now Melchizedek could only be said to live for ever *in his priesthood.* The Bible speaks of him in the past: 'Consider how great this man *was.*' Four hundred years later one of his successors was slain by Joshua. To those, therefore, who will listen only to the letter of the word for evidence that Noah 'lived' 350 years in his dynasty, or priesthood, I would commend the study of this New Testament phrase, 'It is witnessed that *he liveth.*'

Shall we notice here, in passing, the 'Broad Churchism' of Abraham? his entire freedom from bigotry, narrowness, and sectarian prejudice? This priest of Salem is not of his sect, nor country, nor race, yet he recognises him as a 'better' man than himself, gives honour and tribute where it is due,

and takes the blessing at his hands. The religion of Christ is older, wider, better than any sect. There are great and good men who 'follow not with us;' and it is the mark of true greatness and goodness to acknowledge these whenever and wherever they are found. Notice also before leaving this subject, that the Arkite religion, with its Ark of the Testimony, its ancient sacraments, its everlasting priesthood, is ours. The order of Aaron has long since been abolished, and is never to be restored. It is to this oldest of dispensations that the 'lost tribes' of Jew and Gentile must gather. If Jerusalem ever again becomes the metropolis of Christianity, it will only be under the kingship of Him who is 'a priest for ever after the order of Melchizedek.'

II. THE HELIO-ARKITES.—Although the grandeur and extent of the Arkite worship, under its priest-kings of *Righteousness*, are only demonstrable from its ruins, the fact is indisputable that for several centuries after the Deluge it held unrivalled sway over the entire human race. It has left such evidence as the ocean leaves in its shore-lines, visible to the scientist of all lands and ages. The strata of the globe have suffered upheaval, displacement, in some instances they have been overturned; but the proofs of their existence and ancient order are to unpre-

judiced eyes irrefragable. Every nation started on its life-mission with the knowledge of the true God and the inheritance of a pure religion. Over all the earth, for the first ages, there was but 'one Lord' (Jehovah), and His name one. Ruin, Redemption, and Regeneration, seen dimly, indeed, as compared with present light, were the essentials of its Gospel; while to its priesthood were committed the divinely established ritual of its temple service and 'the oracles of the living God.'

It was scarcely, however, to be expected that a religion so pure, simple, and exacting could long be popular, or remain unchecked amid the rapidly increasing corruption and violence of those times. Men 'knew God, but glorified Him not as God, neither were thankful; but became vain in their imaginations . . . and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. They changed the truth of God into a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever' (Rom. i. 18–32). No words could more fitly describe the origin and development of the Hamite apostasy, and the consequent decline and overthrow of the Arkite religion. The name *Helio-Arkite* has been employed by all the higher authorities on this subject in preference to 'sun-worship,' as more

accurately descriptive of that most popular superstition. No doubt the sun-god held the prominent place in their theogony; but the Deluge was too recent, the facts too notorious, and the belief in the Arkite religion too widely diffused, to permit the immediate abolition of the ancient ritual. Many of the names, rites, and symbols of the Arkites were retained. The crescent moon became the symbol of the ark; the bull became sacred from the conformation of its horns; Noah became Deucalion—*Deu Helion*—'the sun-god;' Jehovah was probably the *Jove* of the Pelasgi, then the Zeus of Homer, and the father-of-the-day of the Japhethites. The ark of the testimony, according to Herodotus,[1] crowned the Temple of Belus at Babylon. Even the Philistines, in Samuel's time, gave the ark of the Hebrews a place beside their fish-god in the temple of Dagon; and when they could no longer keep it with safety, they put it on a new cart, and watched to see whether the kine would, of their own accord, take the road to *Bethshemesh*—ancient 'House of the Sun' (1 Sam. vi. 12).

The '350 years after the Flood' would bring us, according to accepted chronology, down to the call of Abram. Was Noah a contemporary of the patriarch? Was the world in mourning for its second progenitor, in his 950th year, when the

[1] Vol. ii. 582. (Rawlinson.)

household of Terah left Mesopotamia? Were his gigantic sons at the head of their nations in Isaac and Jacob's times? There is no trace, even the faintest, of this in Scripture. On the contrary, we have abundant evidence that the priest-rule of the Noachidæ had all but passed away. The Shemitic ancestors of the Hebrews, according to Joshua (chap. xxiv. 2), 'served other gods.' When Abram entered the country promised to him, 'the Canaanite was then in the land,' and Melchizedek alone, at the head of a small 'remnant' of the Arkites, remained true to the 'Most High God.' If, as we suppose, Job lived in those times, 'the greatest of all the men of the East,' he was exposed to the inroads of the Chaldeans and Sabæans; his own wife tempted him to abjure his religion; and his 'friends' argue against his 'righteousness' from his misfortunes. Further, when Abram goes down to Egypt, he finds the ancient dynasty of Menes — Menu, *Noah* — already supplanted by the Pharaohs—P-RA, 'the Sun;' and under them *Thebes* — 'the Ark' — is giving place to Heliopolis, and the priesthood of *On*, or 'Beth-shemesh,' is occupying the place of honour. Everywhere the worship of the sun-god is in the ascendant, and the faith of the world has changed.

Much, no doubt, has yet to be said and written upon this deeply interesting subject before these

data can be considered as conclusively established; yet a word may be permitted me in taking leave of it for the present. If the facts as here suggested can be substantiated, inferences of no slight importance may be drawn from them. Among others, these: the true place of the *Hebrews* in ecclesiastical history will be determined. They were converts, it will be seen, not originators; and their restoration will be effected 'with the fulness of the Gentiles.' The choice of *Jerusalem* will acquire fresh significance. Jehovah had 'put His name there' before the Hebrews entered it; and by 'all nations' He will be worshipped there when, possibly, *they* may be strangers in it (Zech. ii. 11, viii. 22, xiv. 16–19). The perpetual obligation of the *moral law* and the ancient *Sabbath* receives new evidence. The unchangeableness of Christ's priesthood acquires a fresh illustration. And the *sacraments* of the Christian Church appear in a clearer light, and are invested with the interest of a more venerable antiquity. The kingdom does not date from Abraham but from Adam; its succession has been unbroken: a kingdom of righteousness 'that cannot be moved.'

IV.

HENGSTENBERG'S THEORY OF THE TWENTY-THIRD PSALM.

It may possibly be a surprise to students of the work of the eminent Berlin Professor, to hear that he had formed any theory upon this 'crown and pearl' of the Psalms. He has seldom, indeed, been less successful than here in attempting to exhibit the unity of figure and cohesion of parts in the thoughts of the inspired author. The explanation is probably this: when Hengstenberg wrote his commentary upon the passage, he had no clear or consistent theory to support. 'The Psalm requires,' he says, 'and will bear no historical exposition.' He dismisses in few words 'the common view,' that 'the goodness of God towards His people is represented in this Psalm by a *double figure:* first, that of a shepherd (vers. 1–4); and second, that of the master of the household (ver. 5);' and contends that 'the first verse—*The Lord is my shepherd, I want for nothing*—contains the fundamental thought of the Psalm, . . . the conclusion returning to the generality of the commencement, with this difference,

that the figure employed there is presented in its reality here.'

Although Hengstenberg has been followed in this view, as usual, by Dr. Alexander of Princeton and others, there are few, I think, who will regard it as altogether satisfactory. It cannot be questioned that in the latter portion of the Psalm David has dropped, if he ever, as his sole figure, entertained, the idea of a shepherd and his flock. 'Anointing the head with oil,' 'the cup that runneth over,' 'dwelling in the tabernacle of Jehovah for ever,' are neither the 'reality' prefigured in the opening verses, nor are they in accordance with the 'double figure,' in the 'common view,' of a 'shepherd and a householder.' Something more definite and comprehensive than this is requisite if we are to believe that this Psalm possesses the usual attributes of inspired Hebrew poetry.

What will, however, most surprise those who consult this commentary will be to find that in his exposition of the *twenty-fourth* Psalm Hengstenberg has given a clear, definite, and withal perfectly natural and consistent theory of the twenty-third. 'The reason,' he writes, 'why this Psalm has been placed in immediate juxtaposition to the twenty-third will appear on comparing verse 3 here with verse 6 there. The twenty-third Psalm concludes with the hope of dwelling for ever in the house of

the Lord, and the Psalm before us begins, after some clauses of a preparatory and introductory nature, with the question, "Who is qualified to dwell with God on His hill, and in His holy place?" . . . The probability is exceedingly strong, that David from the beginning united them as one pair; and that *the twenty-third Psalm was composed on the occasion of the removal of the ark of the covenant.*' It is hard to explain how, with this theory, the probability of which was so 'exceedingly strong,' before him, and which was, moreover, capable of showing the unity and cohesion of thought not in one but in both Psalms, Hengstenberg was not led to recast his notes and review the entire subject. He might, indeed, be naturally reluctant to alter what he had written with such labour, or he might have lacked the material which modern travel and research have since thrown in the way of later students; at all events he has thought it sufficient to leave on record the statement of his theory of exposition, bequeathing to others the task of its scrutiny and application.

The Psalm, however, has taken such deep hold on the Christian heart of the Church in all ages, has evoked such pastoral and motherly enthusiasm in the work of its enforcement, contains such comfort and instruction for young and old, living and dying, has become, as I am told, a form of

'Jewish blessing' in modern times, — May the Lord be your shepherd, that you may never want, etc.,—and even in Catholic countries the Spanish mother makes it the first hymn her child shall learn, that it well merits any labour that may be expended in its careful elucidation.

(1.) The reference (ver. 6) to the 'house of Jehovah,' and the acknowledged connection of this Psalm with the twenty-fourth, lead us, with Hengstenberg, to associate its composition with the building or dedication of the Tabernacle on Mount Zion. The son of Jesse had then recently come to the undisputed possession of the crown and throne of Israel. 'The city of David' had lately been added to the monarch's conquests through the dauntless courage of that 'born soldier,' henceforth the captain of the host, Joab, the son of Zeruiah. The palace was finished, and God had given the warrior-king a brief period of respite from the inroads of his enemies. David, however, could not dwell in a house of cedar while the ark of God dwelt within curtains (2 Sam. vii. 2). He was yet in the freshness and exuberance of his first love. The nation, too, had caught his enthusiasm. Plans were laid, material was collected, and a Tabernacle was set up on Zion. But the House of God without its ark of the covenant was like a casket without its jewels. The ark was lost. Since that fatal day

when 'Israel fled before the Philistines,' the sacred emblem of Jehovah's presence with His people had disappeared from the eyes, and, alas! also from the thoughts, of His worshippers. Away in the 'rocky forest' that constituted the border-land of Judah, in the mountain home of Abinadab, it had remained in obscurity for more than twenty years. A search, however, was instituted, and to David's joy 'news was heard of it at Ephratah, and it was found (at Kirjathjearim) in the fields of the wood.'

(2.) The winter was past, the early rains were over, flowers were appearing on the earth, and the time of singing-birds had come, when the grand procession, organized to secure and celebrate its restoration, was ready; and David, with his priests and princes, and 'thirty thousand chosen men out of all Israel,' for the expedition was one of danger, set out for the western forest to bring home to Jerusalem the venerable symbol of the covenant. Ancient history was written on it. Sacred memories belonged to it. The eyes of Moses and the hands of Aaron had rested on it. The shadows of Horeb and Pisgah had fallen upon it. The waves of Jordan had recoiled at its approach. Eli and Samuel had slept beneath its curtains. The God of their fathers was with it; and He was returning to Israel!

The 'primeval forest'[1] heard unwonted sounds that day; the voice of mirth and festivity, the noise of song and the dance, while high above the sound of holiday-making, under the leading of the *gittith* —an instrument invented in that region—in the hands of David,

> 'Was heard, at intervals,
> The voice of psalms,
> The simple song of praise.'

(3.) 'And David arose, and went with all the people that were with him from Baale of Judah (Kirjathjearim), to bring up from thence the ark of God, whose name is called by the name of Jehovah of hosts, that dwelleth between the cherubim. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab which was in *Gibeah* (the hill): and Uzzah and Ahio, the sons of Abinadab, drave the new cart. And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God; and Ahio went before the ark. And David, and all the house of Israel, played before Jehovah on all manner of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals' (2 Sam. vi. 2–6).

It was here, I imagine, that the sacred ode to Jehovah the Shepherd-King of Israel commenced.

[1] Stanley.

As David and the priesthood and the army fell instinctively into their places behind the ark, and began to follow it through the wooded glens and rich green pasture-lands, along the banks of the rain-filled brooks, and by long-winding sheep-tracks, where many a flock with its keeper were to be seen, the heart of the young king became filled with the thought of Jehovah's *leadership*, and his lips broke forth in song:—

'Jehovah, my Shepherd:
I shall want for nothing.
In meadows of early grass
He causeth me to lie down.
By waters of rest He tendeth me.
My soul He revives.
He leadeth me in paths of rightness,
For the sake of His name.'

In 'Jehovah' are righteousness and strength; in 'my Shepherd' are gentleness and love. His pastoral office makes Him acquainted with my wants; His almighty power can supply them. He goes before to anticipate my necessities; He will ever be before to 'prevent me with the blessings of His goodness.' Translated into New Testament language, this is, 'All are yours; for ye are Christ's, and Christ is God's.'

'The meadows of early grass' indicate the season. The removal of the ark from the house of Abinadab probably took place in the spring, and 'three months' later, in the autumn, it was taken from the

house of Obed-edom the Gittite. The early rains had just ceased, and the country through which they were passing was robed in its richest green. The streams were then full, and they sat and rested on the banks—'the waters of rest.' Jehovah, who had brought them there, was overlooking them from the ark, giving to all a sense of security as well as repose. It was a day never to be forgotten. It was a picture in David's memory of the revival times of his youth. They lived in the 'land of *promise*' then. The river-beds of the soul were filled with the waters of the Life-River. There was rest under the shadow of God's wings. The blessed rain and sunshine came and changed their soul's winter into summer, their moral wastes into the Lord's pasture-lands, and turned their wilderness into water-springs.

Observe the emphasis on נַפְשִׁי: my '*life* He renews.' It was the renovated soul of David that made all things new. Although צֶדֶק will bear the sense of *righteousness*, its meaning here is 'rightness.' The allusion is primarily to the path through the woods and the rocky glens to Zion.

(4.) Here there is a sudden and startling break in the Psalm. The procession, we know, was not an unbroken one. At Nachon's threshing-floor, Uzzah, the son of Abinadab, had profanely, or unguardedly, touched the ark, although, as a Levite,

he must have known that this was strictly and solemnly forbidden, and in a moment he lay a stricken corpse before the astonished eyes of the company. What is this? From David's standpoint evidently the offence seemed venial and the punishment excessive. The old laws had become obsolete, were perhaps forgotten. It was a high day when Jehovah was held in honour by assembled Israel, and His ark was being restored at national cost and sacrifice. Besides, the ark itself was in danger, and who but Uzzah would have been held answerable for its destruction? Looked at, however, from Jehovah's standpoint, the deed wears another complexion. On Israel's repentance He had consented to restore their privileges, and once more take up His abode among them. He had forgiven the past. That dark day when the ark was dragged from its resting-place and thrust into the front of the battle to act like a magician's charm upon the enemies whom their sins had summoned against them—that day had been overlooked. Yet, in spite of every manifestation of grace and truth, it was evident that the great lessons which Jehovah had been inculcating with such infinite pains through the ages, the sense of reverence for His presence and godly fear in His worship, had been utterly lost upon this profane and thoughtless people. Uzzah had only expressed in action the deep impiety of

the multitude. It was this, probably, that made the promptitude of his punishment necessary. He died, first, for his own sin; and, secondly, as a warning to Israel.[1] So the procession is broken up, and the day's march ends with a funeral! It may have been this, or an incident that occurred as we shall see later on the journey, that has given, in this verse, an entirely new direction to the current of the Psalmist's thoughts:—'The ark must have had a rough road from Kirjathjearim to the city. . . . It took just three hours' moderate riding from *Kuriet-el-Aineb* (Kirjathjearim) to Jerusalem: first, a long descent into the Wady Hanîna, then a similar ascent, succeeded by a very steep pass, a very slippery path down to Kulonia. At this place are some heavy foundations of a church, which may be of almost any age; and also gardens of fruit-trees, irrigated by a fountain of excellent water. The path then winds up a valley, and stretches over a dreary waste of bare rocks until within a mile of the city, when the view opens upon its naked ramparts and the mysterious regions of the Dead Sea.'[2]

But we are going to Mount Zion with the ark, and must pass through 'the King's dale,' and so

[1] See a parallel case in the two nephews of Moses, *Expositor*, Nov. 1878.

[2] Thomson, *The Land and the Book.*

enter by the Everlasting War Gates. We must therefore make a circuit to the right and pass southward across the entrance to the dreaded *Vale of Hinnom.* This is the valley of the death-shadow. It is true that at that period it had not become the charnel-house of later times; nor was it yet the type of a still darker place, the *Gehenna* of the future. Still, from its dark and forbidding physical features —'a deep retired glen, shut in by rugged cliffs, with the bleak mountain-sides rising over all'[1]—as well as from its associations as the burial-place of the Jebusites, the haunt of the Rephaim, and, according to Calvin, of robbers and wild beasts— 'Alludit autem David ad obscuros recessus aut ferarum cavernas: quo si quis accesserit, statim primo ingressu occurret mortis terror'—it was naturally regarded from the first by the Jews with a feeling of superstitious horror. If David was spiritualizing this pilgrimage, as he appears to have been doing, was it not ominous that the course of the ark should lead him through the pass of the *death-shadow?* It must have been near the close of the day, and at the end of his journey. The shadows were lengthening in the glen. The gloom of death hangs over him! The ark, however, is there; and it had passed the Jordan valley once before, leading Joshua and Israel in safety

[1] Dr. Maclear, *Comment. on Joshua.*

to the Promised Land. The Psalmist is reassured by its presence—

> 'Even when I walk
> In the valley of Death-Shadow (צַלְמָוֶת)
> I fear no evil:
> Because Thou art with me;
> Thy rod and Thy stay (*i.e.* of bread),
> They comfort me.'

Is it not strange that the least musical part of this inspired Psalm should have made it the song of the ages? What David, probably, understood least, and was most reluctant to insert, what contemporaneous critics might have called 'the dead fly in the ointment,' spoiling the whole, has given this Psalm its charm and ever-living power. No words are more frequently quoted, and none have such apparent influence over pilgrim hearts when in sight of 'Mount Zion,' than those which describe the Psalmist's fearlessness in the valley of 'death-darkness.' But it is the rocks and obstructions of the brook which make its murmurs musical, the density of the storm-cloud that reflects the rainbow; and it is the shadow of the death-valley that brings into clear relief the Shechinah light and glory of the ark. We have here *the gospel* of the Psalms.

I must now inflict upon my readers a little dry criticism upon words:—

(*a*) Every expositor has acknowledged a difficulty in 'the rod *and* the staff.' No shepherd ever carried

both. 'He invariably carries a staff *or* rod with him when he goes forth to feed his flock. It is often bent or hooked at one end, which gave rise to the shepherd's crook in the hand of the Christian bishop. With this staff he rules and guides the flock to their green pastures, and defends them from their enemies. With it, also, he corrects them when disobedient, and brings them back when wandering.'[1] We may, therefore, safely lay aside the staff as synonymous with the rod.

(*b*) The term מַשְׁעֵן, 'staff,' literally signifies *that which supports*, or sustains, and is almost invariably associated in the Scriptures with bread, 'the staff of life.' Thus in Isaiah iii. 1: 'For, behold, the Lord, Jehovah of hosts, doth take away from Jerusalem and from Judah the stay and the staff, מַשְׁעֵן וּמַשְׁעֲנָה, the whole *stay of bread*, and the whole *stay of water*;' the masculine and feminine forms of the word together denoting, according to a well-known Hebrew idiom, *the whole*, or entire stay. See also Lev. xxvi. 26; Ps. cv. 16; Ezek. iv. 16, xiv. 13, where the equivalent and interchangeable terms, מַטֵּה-לֶחֶם, are used.

We are only following, therefore, the *usus loquendi* of the Sacred Writers in translating the words of David, 'Thy rod and Thy stay.' Now we know that in the Ark in David's time were 'the golden

[1] *The Land and the Book.*

pot that had *manna*, and Aaron's *rod* that budded' (Heb. ix. 4, with Alford's note upon it). These were the 'rod and stay' of David as he walked in the valley of the death-shadow. The *rod* that was dead, 'and budded and blossomed and yielded almonds' (Num. xvii. 8), and 'the *bread* of God, that came down from heaven, the which if a man eat he shall live for ever' (John vi. 51). In other terms, it was 'the resurrection and the life.'

Now, it is nothing to us that David may have only partially understood the words he wrote and sang. We *now* see that the Divine Spirit who inspired them was *then* fully conscious of their meaning. 'The whole,' says an able writer in the *Expositor* for October 1878—Professor A. B. Davidson—'was always held in view in giving any part. The part was but an instalment, carrying with it a promise of the whole, and an intention both ultimately to give, and meantime to suggest, the whole. And on account of the progressive and germinant character of the revelation, there lay in every fragment or germ of a truth a prophecy, for there was in it a determination towards that form which was its perfection and fulfilment.' David's comfort, therefore, in prospect of crossing the death-valley, was substantially the same as ours: 'Jesus Christ, the same yesterday, and to-day, and for ever' (Heb. xiii. 8). The Ark, with its rod and stay, that

cheered those ancient pilgrims at Ge-Hinnom, was found again, a thousand years later, and within five miles of the spot, at Bethany, and speaking there, without type or metaphor, Jesus said to another group of weeping followers, '*I am the resurrection, and the life;* he that believeth in me, though he were dead, yet shall he live' (John xi. 26).

(5.) 'And they brought in the Ark of Jehovah, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt-offerings and peace-offerings before Jehovah. And as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed the people in the name of Jehovah of hosts. And he dealt among all the people, among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece (of flesh) and a flagon (of wine). So all the people departed every one to his own house' (2 Sam. vi. 17–20).

The in-bringing of the Ark from the house of Obed-edom to its resting-place in Zion is celebrated in the twenty-fourth Psalm. The procession ended with a royal festival. It must have been held in or near the citadel, for it was witnessed from the palace windows by the Princess Michal, Saul's daughter. There were sacred dancings and singing, and popular rejoicing 'before the Lord.' The king

feasted with his people, and gave full vent to his youthful enthusiasm. Envious eyes regarded him. Philistine spies were watching him. Grim battle was following him over the very ground he had passed. But the God of the whole earth was with him, and the symbol of his strength was in Zion:—

> 'Thou spreadest a table before me,
> in sight of mine enemies.
> Thou anointest with oil my head.
> My cup is overflowing.
> Only goodness and mercy follow me
> All the days of my life;
> And I shall dwell in the house of Jehovah
> to length of days' (*i.e.* for ever).

That the expedition had been one of danger is evident from the number of picked men that accompanied him. He had penetrated to the borders of the Philistines' country, and these, since Gilboa, had been masters of the west. The Ark, too, had been a trophy of theirs too dangerous to keep, and still more perilous to part with. The Jebusites had but lately been dispossessed of their stronghold, and were rallying against him in the south. The house of Saul, too, was still strong in Benjamin. The table, therefore, was spread literally 'in sight of his enemies.' The anointing was part of the ceremonial and luxury of the feast. The students of Homer, who lived in those very years, 1041 B.C., will readily

recall illustrations. Both head and feet were anointed on these festive occasions:—

τὼ δὲ λουσαμένω καὶ ἀλειψαμένω λίπ' ἐλαίῳ
δείπνῳ ἰζανέτην, ἐπὶ δὲ κρατῆρος Ἀθήνῃ
πλείου ἀφυσσάμενοι λείβον μελιηδέα οἶνον.

Having bathed and *anointed themselves with rich oil*, they sat down to a feast; and drawing forth sweet wine from a *full bowl*, they poured it out, etc.—*Iliad*, x. 577–579.

Teque lavet nostras spica Cilissa comas.—PROPERTIUS, iv. 6, 74.

Students of Scripture will also remember how Mary, at Bethany, anointed the head and feet of her Divine Master as He sat at meat in Simon's house. 'In the East the people frequently anoint their visitors with some very fragrant perfume; and give them a cup or glass of some choice wine, which they are careful to fill till it runs over. The first is designed to show their love and respect; the latter to imply that while they remain there they shall have an abundance of everything.'[1] How true all this of the spiritual blessings provided for his people at the *Lord's table!*

From this and other Psalms it will be seen that David's conception of heaven was a *Church;* and his idea of complete felicity was participation in its endless service. Jehovah be our Shepherd, that we may be for ever folded there!

[1] Burder's *Oriental Customs*, p. 295.

V.

THE HEBREWS NOW GENTILES.

THE sudden imposition, by Divine command, of the Arkite worship upon Israel at Horeb, opens up a question of world-wide interest and importance. Whence came that elaborate, comprehensive, wonderfully complete, and beautiful ritual, that continued without addition and without improvement among the tribes for upwards of 1500 years? It was certainly no development of the Abrahamic worship. Up to this period in their history, their national worship of Elohim had been distinguished by severest simplicity. They had no tabernacle, ark, or priesthood. The moral law was yet unwritten, and ceremonial ordinances not yet imposed. Shortly before the Exodus, the Passover—strictly a Jewish ordinance: 'There shall no strangers eat thereof'—was instituted; and circumcision they already practised in common with the Egyptians (Herodotus, ii.). There was no priestly tribe; but the head of the family offered the sacrifice, and led the devotions of the household. 'I spake not unto your fathers, nor commanded them in the day that I brought them

out of the land of Egypt, concerning burnt-offerings or sacrifices' (Jer. vii. 22).

Yet within a few months after entering the wilderness, at the instigation of Moses, acting under Divine direction, all this is changed. In the 'Mount of God' a 'pattern' is shown to their leader, whether in mystic vision or in Arkite reality the Scriptures do not inform us, and according to this divinely-revealed model the Mosaic economy is framed. Never was religious revolution more sudden and complete. A *Tabernacle* after the shape and proportions of the Ark of the Deluge—half the size—was erected in the desert. A divinely-chosen *Hierarchy* was appointed; Aaron and his sons were ordained as high priests, and the children of Levi were set apart for the service. The *Decalogue*, written with Divine finger, including the appointed observance of the ancient *Sabbath*, was delivered to Moses, with all the rites and ceremonies of the Levitical law. Above all, a sacred vessel called the *Ark of the Covenant* (with Noah), made with shittim wood and overlaid with gold, became the chief feature in their temple symbolism, and was appointed to lead them in their public processions. Further, JEHOVAH was to be their Judge, their Lawgiver, their King and Saviour. Israel had thus entered upon a new era of existence.

Now it has been supposed that this complete and

amazing transformation was the result of a new revelation. Jehovah, it is said, summoned Moses to the summit of Horeb, and there communicated to him in words, or in a series of visions, the minute history of the early ages, including the narratives of Creation, the Fall, the Deluge, etc.; gave him detailed directions for the construction of the Ark and the Tabernacle; delivered a copy of the law newly written upon two tables of stone; and inspired him to introduce a new and fresh religion into the world. There is no authority in Scripture for believing this, but it is part of the accepted Jewish traditions of the ages. Hence, as St. Paul is wrongly supposed to argue, the 'much-every-way advantage' of the Jew, as 'to them were committed,' *in the first instance,* it is interjected, 'the oracles of God.'

All this of course is possible, and would indeed otherwise be credible, were it not a fact confirmed beyond all dispute, that what the tribes then received for the first time at Horeb, all other nations of the world already possessed, and some of them, in a mutilated form, it is true, at that hour were actually enjoying. Israel was only then rising to the brotherhood—for ages to come it was to be the elder-brotherhood—of Jehovah's covenant nations. But that revelation, new to Israel, and so unpopular that it had to be enforced by the most terrible supernatural phenomena, was already the inheritance of

the 'Gentiles.' The tables of the law, the Ark of the testimony, and all the ritual of the Tabernacle, were the relics of an earlier Church. The Arkite worship was at least as old as the Deluge.

In proceeding to the demonstration of these important principles, it is needful that our stepping should be careful and clear. We must henceforth deal with facts rather than with speculation and theory. Moreover, the facts themselves must be subjected to the keenest scrutiny, for much in the way of Scripture interpretation depends on the issues of these modern inquiries.

When it is said that 'The Most High separated the sons of Adam, and set the bounds of the people according to the number of the tribes of Israel' (Deut. xxxii. 8), it is evidently meant that the Hebrews should represent *in miniature* the twelve great races of the Gentiles. What the Ark of the covenant was to the Tabernacle, or the Temple, Israel would be, for 1000 years and more, to the other nations of the world. It would be a nation hidden among the nations, a model people, a race chosen as if for Divine experiment, the priest-nation of the earth. Whatever Jehovah had been to other tribes He would be to Israel; and whatever He was to Israel He would be to all people, and kindreds, and tongues. He had 'set bounds' to the lands of the Gentiles; He had given to each its inheritance;

and Jacob's children should have Palestine as their gift and heritage for ever. Jehovah's gifts, dealings, deliverances, and promises to the Hebrews are but Divine specimens of His goodness, and earnests of His blessings to all the 'sons of Adam.' Even the prediction of their ultimate restoration is a pledge of millennial justice to all the oppressed nationalities of mankind. They will return with the fulness of the Gentiles. The Tabernacle followed the Ark; and the Ark in later times followed, and found refuge in, the Temple. The nations that had started with the knowledge and worship of the true God, and had lost their light, gathered around the Hebrews, like the foolish virgins of the parable, 'Give us of your oil;' but the Jews in their turn will have to borrow from the Gentiles, if their lamps are to burn when the Bridegroom cometh.

Scripture itself states that 'Noah lived 350 years after the flood.' Whether we regard this date as the limit of his natural life, or the termination of his dynasty, matters little for our purpose.[1] The chief potentate among the rising nationalities of the new world for three centuries and a half—that is, up to the time of Abraham—was the ark-builder, the 'preacher of righteousness,' the priest-king of the world. With the great patriarch of the Gentiles and his seed, Jehovah

[1] See this point discussed in *The Expositor*, vol. viii. p. 449.

made a covenant. He had brought them from among the heathen of the old world, saved them by the Ark, driven out the idolatrous possessors of the country, and planted them in their new inheritance. They were henceforth His covenant people, and Jehovah was their covenant God. That covenant, embracing all temporal and spiritual blessing, has never been cancelled. 'The gifts and calling of God are without repentance.' The children of Noah are still 'beloved for the father's sake.' In Jehovah's good time their 'lost tribes' will be restored, and all ends of the earth shall see the salvation of our God.

Notwithstanding the invincible repugnance of Hebrew annalists to furnishing any information of a favourable character regarding Gentile customs, much may be gleaned inferentially from their sacred and profane historians. From 'the learning of the EGYPTIANS' Moses must have derived much that was invaluable to him in writing of the early ages. The suppression of the Arkite worship in that country was not more distant from his day than the wars of the Crusaders are from our own. There were scattered remnants of these ancient 'Puritans' in all parts of the country. There was an oracle of Jehovah, according to Herodotus, in Libya, and there was probably another at Sinai. This latter was situated on 'the Mount of God;'

it was guarded by inaccessible cliffs and Divine fire. A burning bush and supernatural lightning-flashes kept the profane and the hostile from the 'holy ground.' Perhaps, too, considerations for the safety of that little church in the wilderness may have deterred Moses from giving undue publicity to the source of his high calling. Much else, however, in connection with the great Hebrew's life awaits explanation. His father's name, Amram (kindred of the Most High); his mother's, Jochebed (the glory of Jehovah); his exposure in the Ark (Thebah), and the faith which that act evinced in the covenant with Noah. Whence, too, his knowledge of Job? his reverence for Jethro? and his early possession of a 'rod of God'?

Menes was the first king, or moluk, of Thebes (Thebah, the Ark). Menu, Minos, Men, Mŏn, according to Sir W. Jones (iii. 336, 729) and Mr. Wilford (*As. Res.* v. 246), are the usual forms of Nuh, or Noah, and are common to all mythologies. The first Theban dynasty bore the name of the ark-builder. The sacred Bari, or Ark, borne by the priesthood in solemn procession, still adorns the walls of the ruined capital (Champollion, 12*th Letter;* Curtius, iv. 7; Creuzer, ii. 9; Trench, *Miracles*, note, 152). The office of High Priest was hereditary (Herod. ii. 37). The Thebans were monogamists, and practised the rite of circumcision

(Herod. ii. 92, 36). Gesenius says of the name JEHOVAH: 'I suppose this word to be one of the most remote antiquity, perhaps of the same origin as *Jovis, Jupiter,* and transferred from the Egyptians to the Hebrews.' Tregelles adds that he 'afterwards thoroughly retracted this opinion,' which is doubtful; and Tregelles on such a subject is more to be distrusted than Gesenius. The name has been found on Egyptian gems (Iren. *adv. Hæres.* i. 34, ii. 26). Herodotus informs us that *Jovis* was worshipped in the same manner as by the Jews in the sacrifice of the *scape-goat.* Having ascertained that it was without spot or blemish, prayer was offered by the priests; then it was killed, and 'they pronounce the following imprecations on its head: "If any evil is about to befall either those that now sacrifice, or Egypt generally, may it be inverted on this head,"' *εἴ τι μέλλοι ἢ σφίσι τοῖσι θύουσι ἢ Αἰγύπτῳ τῇ συναπάσῃ κακὸν γενέσθαι ἐς κεφαλὴν ταύτην τραπέσθαι* (ii. 39). *Diovis* was the supreme deity of Egypt (ibid.). Readers of the Hebrew Bible will also remember that when Pharaoh-Nechoh appointed *El*iakim, son of Josiah, to be his viceroy at Jerusalem, 'he turned his name to *Jeho*iakim,' substituting Jehovah, the name of his God, for the Shemitic EL (2 Kings xxiii. 34). The Ten Plagues were aimed at the reconversion of Egypt, as well as the deliverance of

Israel: 'And the Egyptians shall know that I am Jehovah' (Ex. vii. 5). The rival of Thebes was Heliopolis; but even the sun-worshippers retained many of the customs of the ancient Arkites.

If from Egypt we turn to PALESTINE, we have the most convincing evidence that *Jehovah* was known and worshipped in Arkite fashion among the Canaanitish nations before the Hebrews as a nation existed. Jerusalem was a sacred city, and *Jehovah* had 'put His name there' before the days of Abraham. It was Melchizedek's capital; and he was priest-king of the dynasty of '*Righteousness*.' Adoni*zedek* (lord of '*Righteousness*') was slain, probably for his apostasy in the wars of Joshua. He was king of Jerusalem. Araun*jah* (ark of Jehovah, 2 Sam. xxiv. 18) was 'king of the Jebusites,' and held in possession the Mount of Moriah (chosen of Jehovah), up till the reign of Solomon. Jewish writers, as usual, are silent on these matters; but it was doubtless under Melchizedek's instruction that Abraham called the place of sacrifice *Jehovah*-Jireh, and saw thence Christ's day afar off. *Zi*on also (place of the *Ship*), like *Zi*don (lord of the Ark), appears to have been dedicated to Arkite worship, at least many hundred years before David caused its 'everlasting gates' to be uplifted for the re-entrance of the Ark (Ps. xxiv.),

and the celebration of the Arkite festival (2 Sam. vi. 19).[1] 'Bread and wine' were administered by the 'Priest of the High God' to Abraham, tithes were levied by him, and paid by the patriarch and his son Jacob, and the superiority of the 'everlasting priesthood' to Aaron's was acknowledged in Canaan, four hundred years before it fell into Jewish hands. Jerusalem belongs not to the Hebrews but to the Gentiles; during the millennial ages, according to Zechariah (viii. 22), it will be the ecclesiastical capital of the world.

'We must not lose sight of the assertion of Moses of Chorene,' says Sir A. H. Layard (*Nineveh*, vol. ii. 285),—'derived no doubt from ancient traditions, if not from direct historical evidence,—that when Ninus (Noah) founded the ASSYRIAN empire, a people far advanced in civilisation and in the knowledge of the arts and sciences, whose works the conquerors endeavoured to destroy, were already in possession of the country.' Ninus lived 2182 B.C. The late lamented George Smith, of the British Museum, who translated so many of their cuneiform inscriptions, says: 'Various feasts were appointed, but the most remarkable were the "Sabbaths," which were in use in Assyria as well as among the Jews. On those "Sabbath days," extra work and even missions of mercy were forbidden, certain foods were not to

[1] *British and Foreign Evangelical Review*, April 1879.

be eaten, and the monarch himself was not to ride in his chariot. The enactments were similar in character to those of the Jewish Code.'

It has hitherto, unfortunately, been the practice of historians to assume the truth of the evolutionary hypothesis in dealing with the annals of GREECE. Starting with the supposition that the earliest immigrants entered the country in a state of barbarism, they have essayed to trace the development of religion and civilisation from Hellas to Plato. Here, if anywhere, they have thought, is demonstration of the progress from nature-worship to the worship of nature's God. But 'Father (*Ἰαπετος*) Japetos' was the son, and Javan, Hellas, and Dedan were the grandchildren, of Noah. By these, or their descendants, the islands and coasts of Greece were colonized shortly after, if not before, the Dispersion; and it is utterly incredible that in so brief a period the religion, the arts, the culture, of the Ark-builders should have lapsed into naked savageism. It will rather be found, as I believe, on a more careful and thorough scrutiny of the subject, that the Greek races, like the sister colony of Egypt, started with the knowledge and worship of the true God. The first settlers, the Pelasgae, were a sect of the ancient religion, and not, as some suppose, a distinct race among the Hellenes; and their first temple to Dodonean JOVE, with its far-famed oracle and

priesthood, impartial and 'unbribable,' was the highest and purest conception of Divine worship ever attained by Greece till the introduction of Christianity. It was said to have been founded by Noah, whose name was corrupted by the sun-worshippers into Deucalion (*Deu Helion* = the sun-god), on a mountain of Epirus on which the Ark had rested after the Deluge. Thebes (the Ark), like its rival namesake in Egypt, was the first Greek metropolis; and the Thebans with their co-religionists the Argives (Arkites) maintained their supremacy among the tribes for centuries. The celebrated Argonautic expedition was the sun-worshipper's version of the Noachian voyage. The execrable mendacity of Euripides has been employed to discredit their religion and dynasty, but even in his pages there are traces of their nobler faith:

Pylades. 'Which of the gods dost thou call to witness of thine oath in these words?

Iphigenia. 'Diana, in whose temple I hold office.

Pylades. 'But I (call upon) the King of heaven, hallowed JOVE.' (*Iph. in Tauris*, 750.)

The Arkite 'ship-temples' (*ναός—ναῦς*, corresponding to our *nave* and *navy*), dedicated to Neptune (lord of the ship), were built upon the shore, and the anchors and tripods, etc., of the sacred floating vessels were carried 'within the veil.' (Heb. iv. 19; *Iph. in Tauris*, 1180; Archbishop Potter's *Archæo-*

logia Græca, vol. ii. 131.) The Eleusinian *Mysteries* were celebrated by the Athenians every fifth year. 'They were the remains of a worship which preceded the rise of the Hellenic mythology and its attendant rites, grounded on a view of nature less fanciful, more earnest, and better fitted to awaken both philosophical thought and religious feeling.' (Thirlwall, *Hist. of Greece*, ii. 140.) 'The candidates for initiation at the entrance to the temple purified themselves by washing their hands in the holy water,[1] and at the same time were admonished to present themselves with minds pure and undefiled, without which the external cleanness of the body would by no means be accepted. After this the Holy Mysteries were read to them out of a book called πέτρωμα, because the book was nothing else than *two stones* fitly cemented together.' (Potter's *Antiquities*, vol. i. 391.) 'The general belief of the ancients was that these secret doctrines opened to man a comforting prospect of a future state.' (Smith's *Dict. Greek and Roman Antiq.* 454.) The festival lasted *seven* days, two others being subsequently added, 'because Æsculapius desiring to be initiated and coming late had the mysteries repeated.' On the first day there was a solemn 'Assembly;' on the second, the worshippers purified themselves 'at the sea;' on the third, 'sacrifices' were offered; on the

[1] Origin of Baptism an Arkite Rite, *The Expositor*, Mar. 1880.

fourth, the sacred *κίστη, chest,* named afterward *καλάθιον, basket* (of Ceres), carried in a consecreted cart, led the procession. Those who followed in this ceremony were called *κιστοφόροι,* chest-bearers. The seventh day seems to have been a general holiday. Herodotus writes as if 30,000 worshippers might have been present on one occasion at this festival. (Smith's *Dict. Gr. and Rom. Antiq;* Potter's *Antiq.* vol. i. 389.) It affords food for reflection that David's famous procession, led by the Ark upon a new cart, and followed by 30,000 chosen men of the tribes, described in 2 Sam. vi.,[1] may have been contemporaneous with one of these Ark-led processions of the Greeks. The *Eleusinia* would then be at their purest and best. Would Jehovah, in that case, be the God of the 30,000 Jews only? Would he not be also of the Gentiles? Yes, of the Gentiles also.

What Plato did for the ancient religion of Greece, in distinguishing between the Divine original and the false human accretions that in later times corrupted it, Confucius has done for that of CHINA. Professor Legge of Oxford, in his admirable spring lectures on *Confucianism,* delivered at the Presbyterian College, London, 1880, says that Tî is the primitive in Chinese for the name of God, and T'ien is the symbol for heaven. 'Since its earliest

[1] *British and Foreign Evangelical Review,* April 1879.

formation, Tî has properly been the personal name of heaven ("as we use heaven when we mean the ruling Power"). T'ien has had much of the force of the name JAHVE, as explained by God Himself to Moses; Tî has presented that absolute deity in the relation to men of their lord and governor. Tî was to the Chinese fathers, I believe, exactly what God was to our fathers, whenever they took that great name on their lips. Thus the two characters show us the religion of the ancient Chinese as a monotheism. How it was with them more than five thousand years ago we have no means of knowing; but to find this among them at that remote and early period was worth some toilsome digging among the roots or primitive written characters. I will only add here that the relation of the two names which we have been considering has kept the monotheistic element prominent in the religion proper of China down to the present time, and prevented the prostitution of the name Tî, as *Deus* and other corresponding appellations of the Divine Being were prostituted' (p. 11). According to 'the oldest of Chinese books,' the worship of ancestors, 'solstitial services,' and other innovations upon the pure religion, began with the *Shun* dynasty, which succeeded that of Yâo between 2357 and 2207 B.C.[1]

If these facts can be substantiated, they have a

[1] *The Religions of China*, p. 24.

very practical and important bearing on the relationship of Jew and Gentile. 'Are not the Hebrews now Gentiles?' is a question pregnant with important issues for the Church.

Whatever may be thought of the principle of 'hero-worship,' as Mr. Carlyle has defined it, as well as of the objectionableness of many of its forms, there can be little doubt that it has been, and probably will continue, a great moral power in the world. To great men and great nations we are all naturally prone to do homage. The influence of the true, the wise, the brave, and the good is beyond dispute to a high degree healthful and ennobling. The man, church, or country that cannot recognise and appreciate true genius and greatness, is incapable of becoming great. Those who will not follow true men of 'light and leading' are not likely, in their own departments, to become torch-bearers and guides to others. If the Light of the world has come, and its inhabitants prefer the darkness, the evidence is incontestable that the works thereof are evil.

Now the Law was given by Moses. The Bible was written by sons of Abraham. Christ Himself was a Hebrew after the flesh. Those who, under Him, were the founders of the Christian Church, were of the same nationality; and the great apostle of the Gentiles was a 'Hebrew of the Hebrews.' If

it can be shown, therefore, that under this light and leadership, not to take account of natural gifts and heroic qualities, the Jews ever rose to the rank of a great nation; ever attempted or accomplished, nationally, any great or noble work; ever rose to enthusiasm in the manifestation of a noble spirit; in short, ever laid the world under obligations of gratitude for any spontaneous deed or gift of theirs, then reason would that we should honour them as we honour no other nation, for through 'their fall,' at least, 'salvation has come to the Gentiles.'

But if, on the other hand, it can be shown that the Divine gifts and privileges which they received conferred no special or permanent claim to distinction; that Moses, for example, received the law from Jehovah indeed, but through other nations; that the Scriptures were mainly written by Jews, it is true, but in other lands than Palestine; that Jehovah had chosen Jerusalem, and put His name there, centuries before the Hebrews entered it; that Christ is not to be known henceforth 'after the flesh;' that the Jews were not the only nation which had Jehovah for its covenant God, was 'beloved for the father's sake,' had a 'promised land' and 'divided inheritance,' and Christ for the King of its kings and Lord of its lords;—if these propositions can be established, then this homage *and adulation* paid to the Hebrews is misplaced and

misleading, hurtful to those who offer it, and mischievous to those who receive it.

There is, however, another and more serious aspect of this question. Under the spell of this Hebraolatry, English and other 'Gentile' Christians have surrendered their own claim to covenant privileges. They have come to regard themselves as 'heath-men,' outsiders, aliens. They are at the best but wild grafts on the good olive, grafted in 'contrary to nature,' and occupying *provisionally* the place reserved for the Jews. They are *not* a chosen people. Jehovah — the name which the Hebrews and our translators have suppressed—is *not* our covenant God. We are not beloved for the fathers' sake. We have no 'promised land' nor proper 'inheritance.' Christ is not King of our queen and Lord of our lords. And when He returns to take His kingdom, it will not be to reign in our capitals, but, as a Hebrew Prince of the 'line of David,' to occupy some Syrian palace, and govern the nations *through the Jews!* There is even a brisk controversy waging at present among the more illiterate members of our churches as to whether the noble Japhetic tribes, whose history in Europe can be traced from the Deluge, are not the lost 'ten tribes' of Israel! Under these and kindred delusions all Bible prophecy, in so far as it affects the future, is misread. The key to

Millennial fulfilments is to be found in the colonization of Philistia, and the 'restoration of the Jews.' Jewish missions are held to have the 'first claim' upon the Church, and Jewish converts are to be evangelizers of the world. One of the objects of the present paper is to prove, and that on the clearest and most conclusive evidence, that the Hebrews now occupy no pre-eminence in promise, or privilege over other nations, that there is neither Jew nor Greek under the order of Melchizedek. Such evidence might be increased indefinitely; but enough probably has been adduced to show that all nations started with the knowledge and worship of Jehovah, that the Arkite worship was universal, that to this inheritance of Divine truth Israel succeeded at Horeb, and that it has again reverted to the Gentiles in Christ, who is of the order of Melchizedek. Although Israel, therefore, was certainly a divinely-favoured nation, it was not the *only* chosen people.

Again, the Hebrews were not chosen for their merits, but in their demerit.

It is a mistake to suppose that the Jews were in any sense a great nation. God put His pearl into the oyster shell, but the excellency of the power was His. Abraham, it must be granted, ranks among the great ones of antiquity. But the true progenitor and type of the race was Jacob. He

was the father of the Tribes. The peculiar and distinguishing quality of his character was his selfish acquisitiveness; and from the father down to his latest modern Benjamin, self-aggrandisement has been their predominant passion. Few races have been so entirely destitute of natural gifts. Save in what was miraculously given and done for them, they have accomplished nothing entitling them to equality, much less supremacy, among the great nations of the world. A race of peasant farmers, colonizing a country perhaps as large as Wales, they have left not a solitary monument of civilisation behind them. In their palmiest days under Solomon, by the Divine direction, and with the help of the Phœnicians, they built a temple equal in size to the Ark of Noah, in no wise comparable to the temples of Greece, or Babylon, or Egypt; and that is their solitary instance of architecture! With the exception of the sacred writers, who wrote by Divine inspiration, and 'that hound Josephus,' as De Quincey so justly calls him, and a few poor modern novels and 'curiosities,' they have done nothing for literature. Moses and Joshua, it is their highest praise, were Jehovah's lieutenants, and fought miraculous battles. The Maccabees were brave and obstinate. But such battles as Marathon and Salamis are not to be found in the annals of Judaism. Mendelssohn, Spinoza, Neander,

and others are to be mentioned with honour; but they are the exceptions that establish the rule. Never is 'hero-worship' more grossly misdirected, if it be at all lawful, than when it idolizes the Hebrews as a great nation.

Lastly, the Hebrews were not chosen for pre-eminence in spiritual things in perpetuity, but for a special purpose. They were called and appointed guardians of the Ark and Temple worship when it fell from the hands of Melchizedek till the Divine Priest-King of that order appeared to establish His universal kingdom. They are still a chosen people, but they are now heirs only of the common inheritance of the Gentiles. The Aaronic order has been superseded, and in Christ Jesus there is neither Greek nor Jew. The Jews themselves are now under the Gentile 'order of Melchizedek.' All that was peculiarly Jewish in the old economy, such as circumcision and the passover, has been abolished; whilst that which they inherited from the Noachian dispensation — the moral law, the Sabbath, baptism, the Arkite supper, and the preaching of righteousness — has been continued and re-established. Christ is indeed our (Gentile) Passover; but in this case *our first-born was slain.* The Lord's Supper has no connection with the Passover. The Ten Tribes disappeared with the Ark of the covenant, which so fitly represented

them, and were lost among the Gentiles; the others will seek their inheritance in the Church under the unchangeable priesthood of Christ. It is startling enough, but true, that instead of a theory of progressive development, from barbarism to Christianity, being established, the world is being led backwards towards its primeval starting-point—from St. Peter to Melchizedek; from Melchizedek to Noah; from Noah to Enoch and Paradise. The Scriptures end as they begin—with the revelation of man sitting under the Tree of Life in the midst of the Paradise of God. It may be noted in closing, as an interesting subject of Christological study, the Arkite proclivities of our Lord. There is room for yet another *Ecce Homo:* Christ in the order of Melchizedek. Observe His love for mountain worship; His mode of keeping the Sabbath; His preaching from the ship; His walking on the sea; His protest against tribute-paying: strangers are taxed, but the children are free; He takes the stater from the sea; His blessing of the bread and wine in miracle, and subsequent consecration of these elements in the Supper; His washing of the disciples' feet, and command to Peter at Joppa—the Arkite city, after the vision of the Ark in miniature—to admit the Gentiles into the Church by baptism (and 1 Pet. iii. 18–22); His preaching of righteousness; His preference for Jerusalem, and

strange Isaac-like lingering in Gethsemane, at the base of *Moriah*, on the night of His betrayal, as if He had seen Isaac's day afar off, and had reached His age and place of sacrifice; above all, His choice of the 'foolishness of *preaching*' as a means of salvation to them that believe. In Him let the Gentiles trust.

VI.

AFTER THE ORDER OF MELCHIZEDEK.

MUCH has been written of late years, both by friendly and hostile critics, respecting the spiritual and ecclesiastical condition of the Hebrews, the state of parties and opinions in the East at the time of the Advent. Every 'Life of Christ' has been prefaced by more or less complete and elaborate dissertations upon the subject. Strauss and Neander, Renan and Pressensé, Farrar, Geikie, Deems, and others, have left little to be explored in this respect, not to speak of the prefatory labours of our great German, French, and English commentators. Nevertheless the Jews were so reticent[1] about their sacred mysteries—succeeding even in suppressing the name of their covenant God; were so zealous in ignoring the religious rites and beliefs of other nations, even where they resembled their own; were so 'dull of hearing' where such matters were concerned (Heb. v. 11), and so much has been unhappily lost in the fatal siege of Jerusalem, that little after all can be

[1] See this admitted by Canon Farrar, *The Expositor*, May 1881, p. 348.

gathered of our Lord's surroundings of a nature to help us to understand fully the position He assumed with regard to Judaism and Christianity on the one hand, or the Hebrew and Gentile nations on the other. Had our Lord been merely a human student or teacher, depending like other men upon the outward and ordinary means of instruction, we should have said that He undoubtedly had access to a larger Bible than we possess in the present Old Testament Scriptures; He must have belonged to a wider, purer, and better Church than the Jewish of those days; He must have been familiar with traditions of the past that have long since become extinct, and a key to the interpretation of Scripture prophecy that we have unfortunately lost. It would be difficult on any other supposition to account for His preference, over Judæa and the Jewish hierarchy and ritual, for the Galilean Synagogues, and Capernaum, and the sea-coast; for His baptism at the Jordan, which the Zadokites (Sadducees) accepted, but which the Pharisees ignored; for the 'bread and wine' which He retained in the Supper, instead of the paschal lamb which He set aside; for His adoption of the 'preaching of righteousness' as the sole means of establishing His kingdom; for the substitution of the Synagogue ritual with its Ark,[1] and its presbytery, and unsymbolical worship, instead of the Temple

[1] See Canon Farrar, *Life of Christ.*

service; for His views of the Sabbath as made for *man*, and not Hebrews only; for His selection of disciples from among the fishermen of Galilee rather than the shepherds of Bethlehem, the farmers of Judæa, or even the rabbins of the capital; and for His strange partiality for the mountain-top, the sea-shore, and the solitudes of Cæsarea Philippi as trysting-places for fellowship with His Father in heaven. In all this He had drifted out of the current of Jewish thought, and feeling, and habit; He seemed to belong to an older Church, to a simpler worship, to a higher order of priesthood, prophethood, and kinghood than any that was expected even by those who 'looked for salvation in Israel.' It would almost appear, in short, that had Noah or Job, Melchizedek or Jethro, come to life again in those times, they would have found themselves more 'at home,' *en rapport*, with Christ and His little band at Capernaum, preaching in Peter's boat, than any of the Hebrew patriarchs from Abraham to the Maccabees. 'Before Abraham was, I am.'

But, as we know, our Lord was more than any human student, or teacher, of Divine things. In Him dwelt all the fulness of Deity. 'The Spirit of Jehovah rested upon Him, the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and the fear of the Lord, and made Him of quick understanding in the

fear of the Lord; and He did not judge after the sight of His eyes, nor reprove after the hearing of His ears.' There was infinitely more than human wisdom and intuition guiding Him in all His judgments and reproofs. The Spirit of the Ancient of days was His who had come to abolish the Aaronic system and re-establish the order of Melchizedek.

It is not surprising that the most brilliant of modern Christologists—if we may allow the title—should have failed to explain the mystery 'how a God could have brought such a flower as Christianity out of such a seed as Judaism.' Christianity was in no sense a development of Judaism. The dispensation of Moses was but the matrix of the heaven-born Church, the narrow temporary banks of the life-stream that flows from the throne of God. All that has been conserved, spiritualized, and perfected in the Church of the apostles had its germ and out-growth in the families of Japheth before the Hebrews as a nation existed. Hebraism was merely the husk, or outward accretion, divinely ordered, no doubt, to protect the life-germ against the inclemencies of a prolonged winter, but of which it quickly divested itself when the fulness of the spring-time had come.

It may not be out of place, also, to notice in this connection another class of evolutionary theorists, represented by the accomplished author of the

article 'Bible' in the *Encyclopedia Britannica*, Professor Robertson Smith. Assuming that Christianity was a development of Judaism, and that Judaism itself, which culminated in the elaborate temple ritual of Solomon and the age of Jeremiah, was the divinely-fostered natural growth of patriarchal worship, and finding the complete ritual of Deuteronomy inconsistent with his hypothesis, he is compelled to assign its authorship to an age later than its traditional date. It required centuries after Moses for the Hebrews to reach the ideal of Deuteronomy! As a fact, there was no such symbolism at Shiloh, Ramah, or Gibeon. Even Solomon hardly attained to the completeness of the Mosaic standard. Perhaps so. I am not in the position to challenge the accuracy of these historic statements, nor do I feel disposed to do so. The Jews were 'slow of heart to believe all that the prophets had spoken.' They were slower still to obey. The ritualism of the ancient Arkites, more or less common in all lands since the flood, divinely imposed upon the tribes at Horeb, and utterly subversive of their Abrahamic modes of worship, was from the first intensely unpopular with Israel. They would not have 'Jehovah' take the place of EL, 'the mighty God of Jacob.' They were jealous of the Levitical caste and the Aaronic hierarchy, and clung tenaciously to their family privileges and Abrahamic rites. Hence

the revolt of Korah, and the daring presumption of Saul at Gilgal. Hence, too, probably, the double priesthood of David's time under Zadok and Abiathar, and the rise of the Zadokites, or *Sadducees*, the sect of '*Righteousness*,' the stout defenders of the Mosaic books, the opponents of democracy, and the only class among the Jews that were capable of appreciating and tolerating what was good and true in the religion of other lands. It may even be questioned whether the root of divergence between the rival kingdoms of Judah and Israel is not to be found in the reluctance of the 'lost tribes' to yield to the centralizing influences of the Temple worship at Jerusalem. If we add to all this the unpalatable fact that the more closely the Temple and its ritual approximated to 'the pattern shown to Moses in the Mount,'—which may or may not have been an actual Arkite sanctuary,—the more was the Jewish religion brought into harmony with the ancient traditions of other nations, the more closely the Jerusalem of later times resembled the capital of Melchizedek, we shall be less surprised at the slow progress of the chosen people in realizing the ideal of Deuteronomy. This, at least, I make bold to say, if the Book was not written, under Divine direction, by the hand of Moses, in an age near enough to the Noachic era to make it possible, without continuous miracle-working, to master the details of the Arkite worship before it

was suppressed root and branch by the Sun-worshippers, it is utterly incredible that it should have been written a thousand years later, when the traditional 'pattern' in which it originated had long disappeared.

The last preliminary observation I have to make on this part of the subject relates to the Hebrew Psalter. No satisfactory theory of the origin and character of these inspired productions has yet been given. A large proportion of them, doubtless, came from the pen of 'the sweet singer of Israel.' Most of them possess the tone, colouring, and reference which stamp them as belonging to the Davidic age. They are indisputably Hebrew, or have been accommodated to the Hebraic ritual. But original poetry has never been the gift of Israel. Moses had all the advantage of Gentile culture; and David borrowed the 'Gittith' from the Philistines. Up to the era-marking event, the capture of Mount Zion, the renowned stronghold of Melchizedek, 'the Great King,' there was probably no song but that of Moses in the service of the tribes. As usual with Hebrew chroniclers, there is no reference to the spoils of Joab's victory. Yet the archives of a thousand years of sacred history were in Millo. The glorious traditions of a greater than Abraham were there. Even though its sacred Ark had been perverted to the *Ship of the Sun* ('Zion'), as Moriah

('chosen by Jehovah') had become a threshing-floor, and *Araunah*, the Jebusitish king, had lost his office of Jehovah's Ark-keeper, yet as the policy of the Sun-worshippers was to pervert rather than destroy, many priceless relics, trophies, records, and songs of the early ages must have been discoverable in it which David knew how to prize, and over which Solomon must have gloated. Certain it is that from this period Ark-worship revived in Judah. The lost emblem was sought for, and news of it was heard at Ephratah, and it was found at Kirjathjearim. Zion also became the theme of song. 'The city of the Great King'—that is, Melchizedek—became the type of the future Church, although the Temple was built on Moriah. Now poetic sentiment about a place is naturally the growth of ages. No poem of English life in Cyprus, *e.g.*, is possible in the present century. Homer is supposed to have lived nearly a century after Troy was captured. I conclude, therefore, that the 'Songs of Zion' were framed on the model of its more ancient lyrics, and its sacred memories were those of an earlier age than David's. Take as an example of a purely Arkite Psalm, that dedicated 'to the sons of Korah,' lxxxvii. :—

'His (Jehovah's) foundation is in the holy mountains.
Jehovah loveth the gates of Zion more than all the dwellings of Jacob.
Glorious things are spoken of thee, O city of God.

I will declare Rahab (Egypt) and Babylon as being among them that know me (Jehovah).
Behold, Philistia, and Tyre, and Ethiopia (each, or) this one was born there.
[These Arkite nations were worshippers of Jehovah in the days when Zion was Melchizedek's capital.]
And of Zion it is said: every one is born in her, and THE MOST HIGH (an Arkite title, Gen. xiv. 18) establishes her.
Jehovah shall count in the writing down of the nations: this one was born there.
The singers and dancers (shall say), "All my Fountains are in Thee."'

It is, of course, an inspiriting thought to us Gentiles that Jerusalem was *our* mother-city, and Zion the seat (*cathedra*) of *our* High Priest before any Hebrew entered it, and that it will be, according to the predictions of Zechariah, the world's ecclesiastical metropolis,[1] where 'all nations' shall gather, and 'keep the feast of Tabernacles,' and the Jews shall be one with us in the faith of the Gospel.

If we assume that it was our Lord's conscious purpose at His Advent to abolish the Aaronic order and all that was strictly and exclusively Hebrew or Abrahamic, and re-establish the ancient Gentile order of the 'King of Righteousness,' it becomes an interesting and instructive task to watch the expression and development of this design in the gospels and apostolic writings of the New Testament. Passing over for the present many points in which

[1] See Dr. A. B. Bruce, *The Expositor*, vol. x. p. 134.

this purpose is traceable, I would invite attention to a few of the most remarkable. To the *Sacraments:* His preferring Baptism and the bread and wine of the Supper to Circumcision and the Passover; His re-institution of the *Preaching of Righteousness; The Law of Marriage;* and *The Re-establishment of Theocratic Rule.*

I.—The Sacraments: *Baptism.*

St. Peter informs us (1 Pet. iii. 20) that the Deluge was an emblem of baptism, and the eight souls preserved in the Ark, from whom the pollution of the world had thus been washed, and who were 'saved by water,' are types or figures of those who have been spiritually cleansed by the outpouring of the Holy Ghost. Further, in his vision of the Ark, or vessel, at Simon's house at Joppa, where, according to tradition, Noah was buried—'the quadrupeds of the earth, and wild beasts, and creeping things, and fowls of the air,' hitherto unclean to the Jew, were seen to represent the Gentile nations whom God had 'cleansed,' and to whom baptism was to be administered on profession of faith in common with the seed of Abraham. That this universal rite of baptism, therefore, connects itself with the history of the Ark and the Deluge, is evident, without any aid from Gentile tradition, from the page of inspira-

tion itself. The font, or laver, or running spring, in the Temple porch, was an institution in all countries and all ages of the world. No one entered any temple of JAHVE, whether in Egypt, Babylon, Greece, or Judea, without this preliminary cleansing in the sacred vestibule. 'I will wash my hands in innocence, and so will I compass Thine altars, O Jehovah.' Even now we enter the Holiest of all, 'having our hearts sprinkled from an evil conscience, and our bodies laved with pure water.'

But although this was a sign of the covenant with Noah, it was not the initiatory rite of the Abrahamic testament. The children of Abraham were circumcised. So were the Egyptians. The Gentile proselytes to Judaism from among their Greek and Roman conquerors, and to whom they might not lightly give offence, claimed admission to synagogue or temple on the ground of their own Christian rite of baptism, and the privilege was only grudgingly accorded to them, and numberless tumults resulted from its insistance. The Pharisees were the chief opponents of the innovation. Paul had to circumcise Timothy to pacify them. The Zadokites, on the other hand, were in favour of the earlier and more Catholic sacrament. Hence, while the former sect refused John's baptism at the Jordan, the latter heartily accepted it. It was part of the ritual of the order of '*Righteousness*,' and it

became them to fulfil it. Our Lord at once submitted to it, adopted it, and enjoined it upon all His followers. Here He took the part of the Sadducees against the Pharisees, in a sense, and gave sanction to the sign of the older covenant.

II.—The Sacraments: *Bread and Wine.*

Whether true or not that bread and wine was the food of the patriarch and his family in the Ark, the fact is undeniable that it constituted the 'elements' of a sacred festival among all nations from the earliest ages. It was an Arkite sacrament. Melchizedek met Abraham when returning from the slaughter of the kings, 'brought forth bread and wine' and blessed him in the name of the Most High. The sons and daughters of Job, another of those ancient people, keep the feast of Days with the same materials. Jethro eats bread before the Lord with the elders of Israel in the wilderness. And David gives 'as well to the women as men' 'a cake of bread and flagon of wine' in celebrating the restoration of the ark (2 Sam. vi. 19). The Passover was an ordinance exclusively Jewish, designed to commemorate the deliverance from Egypt. No stranger might eat of it. It may still be obligatory upon the Hebrew races as a national anniversary, and the apostles, being Jews, seem to have observed it after the

introduction of Christianity, but it had no interest beyond its symbolical instruction for the Gentiles, and had no connection with the 'bread and wine' of the Eucharist. It is as untrue that the 'Lord's Supper' has taken the place of the Passover as that 'Baptism' has been substituted for Circumcision. Our present Christian sacraments were signs of the Noachic covenant; the Hebrew rites belonged to the Abrahamic. Christ is the Gentile Passover, and *our* firstborn was slain. His body and blood, symbolized in the bread and wine, are the spiritual nourishment of all His children in the Church, which is the Ark of the covenant, and the emblems of these He has chosen for all ages and all nations to constitute the festival that commemorates His death. Here again, therefore, our Lord shows His preference for 'the order of Melchizedek.'

III.—The Preaching of Righteousness.

In a remarkable passage in the Second Epistle of Peter (ii. 5), which has been needlessly interpolated to suit the preconceived opinions even of our modern revisers of the translated New Testament, although correctly rendered in the Vulgate, we have something like scriptural confirmation of what would otherwise be mere legend or tradition, that the dynasty of the Noachidæ was an order of religious

instructors: 'But saved Noah *Eighth Preacher of Righteousness*'—ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε.[1] So also 1 Peter iii. 19, ἐκήρυξεν ἀπειθήσασι. They were the first 'heralds of righteousness,' a sacred order, and held in the highest repute from the earliest times. They were also the founders of the priest-kingship of 'righteousness' represented by Melchizedek in the days of Abraham, and by the Sadducees in the time of our Lord. They constituted an 'order' in the Egyptian priesthood, as monumental inscriptions testify, 2500 years B.C.[2] Socrates and Plato represent them among the Greeks. Dr. Legge, Professor of the Chinese Language at Oxford, finds them associated with T'ang, 'who ascended the throne of China two hundred years before Moses,' as instructors of the people in morality and religion, in the writings of Confucius: 'Heaven, to help the inferior people, made for them rulers, and made for them *instructors*, who should be assisting to God, and help to secure tranquillity throughout the realm.' 'I, the little child,' says the emperor, 'charged with the decree of heaven, and its bright terrors, did not dare to forgive (the criminal). I presumed to use a dark-coloured victim bull, and, making clear announce-

[1] 'But preserved Noah *with seven others*.' (*Revised Translation.*) See *The Expositor*, vol. xi. p. 221.

[2] *Ancient Hist. of Egypt from the Monuments.* S. Birch, LL.D.

ment to the great and sovereign God, requested leave to deal with the ruler of Hsiâ as a criminal. *Then I sought for the great sage*, with whom I might unite my strength, to request the favour of Heaven for you, my multitudes.'[1] Traces of such an 'order' as these 'Preachers of Righteousness' are to be found in the earliest histories of all nations. To confine our attention, however, for the present, to the Scriptures, it is not unworthy of notice that the ecclesiastical or Pauline idea of *Righteousness* was current among the Hebrews from the days of Moses. It was from the first a character, and then a condition of life. 'Imputed righteousness,' which St. Paul shows to have been familiar to David (Rom. iv. 8), was a logical deduction which every nation could draw from the Divine treatment of Noah and his family in the Ark. Some of those saved from the Deluge were certainly *not* 'righteous' in the moral or spiritual sense of the word; yet they received the treatment of the righteous. It is the more needful to insist upon this fact, as the doctrine, always unpopular with the *self*-righteous, is generally thought to have its origin in the writings of the Gentile apostle. It doubtless received its chief vindication and re-establishment in his inspired epistles, but it had been the heritage of the Gentiles since the days when it was 'heralded' at the Deluge.

[1] *The Shu*, v. sec. i. 7. (*The Religions of China*, p. 100.)

Such an order of Preachers, or Heralds of Righteousness, it was the Lord's purpose and mission to revive. He set aside the priest and Levite of the Temple. He passed over the Sanhedrim with their semi-political power. He refused the help of the sword. But to establish His 'Kingdom of Righteousness' He sent forth heralds of the Cross into all the world. He thus abolished ceremonial Judaism and re-established 'the order of Melchizedek.'

We have thus got back in the Christian Church, through long intervening ages, to the 'righteousness of faith' which Noah and his descendants preached on the shores of the old and new worlds. There have been evolution and development indeed, but it has been the evolution and development of one Divine idea: 'the righteousness of Christ,' who is 'the same yesterday, and to-day, and for ever.' He who preached, in the Spirit, through Noah, to the Antediluvians, is now preaching through the same Spirit in His apostles and latter-day heralds, the same truth: that 'being justified by faith we have peace with God' through Him.

IV.—The Law of Marriage.

Monogamy had been the law from the Creation. 'At the beginning God made them male and female.'

The Arkites saved at the Deluge were not polygamists. The Japhetic races in this respect were nobly distinguished from the Semitic tribes; and even the Egyptians, according to Herodotus (*Euterpe*, ii. 92), set a commendable example to their Hebrew captives, 'for each has but one wife like the Greeks.' The scandalous lives of David and Solomon during what may be called the golden age of the Jewish commonwealth give us a painful glimpse into the social corruption of this chosen people. 'Because of the hardness of their hearts' the Mosaic law of marriage had to be conditioned by their capacity for receiving it. The practice of polygamy and the abuse of the law of divorce continued unabated till the Advent. Herod, their temple-builder, had nine wives at once. '*But from the beginning* it was not so.' Our Lord's principle here is clear and emphatic. In the purer morality of the Ante-Mosaic Church we have better precedents. The moral law did not originate with and is not confined to the Abrahamic races. Where purely Hebrew customs come into conflict with those which existed with the Divine sanction 'from the beginning,' the new must give way to the old. Where Melchizedek and Abraham meet, 'the less' must pay tribute to 'the better.' His eye covers in retrospect the inspired history of the ages; he discriminates between what is local and temporary and what is

world-embracing and everlasting; and declares that by no custom, personal or national, can the law delivered 'at the beginning' be abrogated—'the Scriptures cannot be broken.'[1] He therefore sanctions with His presence and first miracle the monogamitic marriage at Cana; makes it an emblem of the mystic union between Himself and the Church; and through His Spirit in the apostles He has left it a commandment for all ages that the office-bearers of the sanctuary must be 'the husband of one wife.' Here again, therefore, he leads us back from Judaism to the truth as it was 'in the beginning.'

V.—The Re-establishment of Theocratic Rule.

The stumbling-stone of the Hebrews lay in their national aspirations after political sovereignty. They had forgotten the Divine protest against their predilections for monarchy. They looked back to David rather than Melchizedek as the type of the Prince of Righteousness. The king who was to 'send the rod of his strength out of Zion' must be a warrior. They had no recollection of any other kind of sovereign who had sat upon the holy hill. It had never entered their imagination that a Gen-

[1] This is the true and only reply to Professor F. W. Newman, *Phases of Faith*, p. 102, where he objects to the claim of Christianity that it has raised *womankind* to their true position.

tile prince should be the type of the king of Israel; or that 'Righteousness and Peace' would be the cherubim to go before his face. A spiritual kingdom, with JEHOSHUA for its theocratic head, therefore, was like offering them the shadow for the substance, like putting off the wedding guests with pious discourse instead of wine.[1] 'Away with Him!' they cried. Yet, from the offering of royal gifts and homage by the magi to the answer to Pilate's question at the prætorium, the spiritual kingdom of Israel had been a chief end of His mission. 'Thou sayest that I am a King. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth' (John xviii. 37). It is evident that from the first He contemplated the re-establishment of direct and Divine control in the government of His kingdom. 'Be not ye called Rabbi: for One is your Teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, which is in heaven. Neither be ye called masters (*καθηγηταί*): for One is your Master, the Christ' (Matt. xxiii. 8-11). The first evangelist closes his gospel with a picture of the renovated Church. It meets not in Jerusalem, but in '*a mountain* in Galilee where Jesus had appointed them.' This was the

[1] 'Ut piâ aliquâ exhortatione convivis tædium eximeret, ac simul levaret pudorem sponsi.'—CALVIN *on the First Miracle.*

Arkite custom. He is '*worshipped*' by some, doubtless by Peter, James, and John, who had seen Him transfigured on that spot before, and distrusted by others. 'All authority hath been given Me in heaven and on earth,' He declares; 'Go ye, therefore, and make disciples *of all nations*, baptizing them, . . . teaching them to observe all things whatsoever I commanded you;' 'Lo, I *am with you alway*, even unto the end of the world.' This is the re-establishment of the Theocracy; and the promise is fulfilled and the rule made effective by the Holy Spirit given to us.

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